

MARCH, 1959

NEW Christian Advocate

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MEMO FROM

THE CHRISTIAN HOME

TO: *All Pastors*

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NEWSLETTER

CHURCH OPPOSITION TO THE DRAFT has failed to slow down Congressional action to renew the law when it expires June 30. The House of Representatives by a 381 to 20 vote approved the extension for another four years, and quick passage by the Senate is expected. Dr. Daniel E. Taylor, general secretary of the Board of World Peace, told the House Armed Services Committee the draft was "a form of forced labor at depressed wages."

GREATEST PERSONAL TRAGEDY to strike a general church board in recent times occurred February 3 when the Rev. Royer H. Woodburn, the Rev. W. Carlisle Walton and the Rev. William H. Meadows, staff members of the Television, Radio and Film Commission, were killed in the crash into the East River of a New York bound airliner.

MERGER OF THREE METHODIST GENERAL BOARDS may come in 1960. But the Board of Temperance has voted to defer approval pending a study by the Coordinating Council of the proposed merger of the board, the Board of World Peace and Board of Social and Economic Relations.

EUROPEAN CHURCHMEN ARE MEETING AGAIN after many years of isolation caused by World War II and the postwar Iron Curtain to discuss common problems. In January 120 Protestant and Orthodox leaders from 21 countries attended an inter-denominational conference of European churches at Nyborg, Denmark.

TO GET SOCIAL SECURITY BENEFITS ministers must file their waiver certificates and pay the necessary taxes before April 15.

(More church news on page 84)



NEW DIMENSIONS IN CHURCH FUND-RAISING

Throughout the nation, churches are experiencing an overwhelming renewal of religious interest.

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On the Record

The Heron and the Clam

ACCORDING to a Chinese fable, a heron stooped down into the water for a clam, which opened its shell and grabbed the bird's beak. A three-day argument ensued, and a fisherman came along to take both.

This story may have a number of applications. Could one possibly be that Russia and the United States are the contenders locked into inconclusive combat, and that China is likely to be the winning fisherman?

At any rate, Russia and the United States are destined to be drawn into closer and closer contact with the power of China, which brings up the ticklish question of recognition of Red China and her admission to the United Nations.

Despite much hot argument, this is not the main issue that faces the churches. It is more far-reaching and fraught with dangers. Nevertheless, it will do us all good to answer for ourselves some insistent questions:

Does granting diplomatic recognition to a nation imply approval of its policies? (Remember Franco Spain!) Or at least agreement with that nation's political orientation?

How would recognition benefit or harm the international community of which the United States is a part?

How important is the fact that the present lack of recognition preserves a false image of the United States in

MARCH, 1959

THE NEW Christian Advocate

Christian Advocate est. 1836 . . . The Pastor est. 1937

FOR PASTORS AND CHURCH LEADERS



John Wesley
Founder of
Methodism
1703-1791

"The Methodists alone do not insist on your holding this or that opinion; but they think and let think. Neither do they impose any particular mode of worship. . . . I do not know any other religious society, either ancient or modern, wherein such liberty of conscience . . . has been allowed, since the age of the Apostles. Here is our glorying; and a glorying peculiar to us."

VOLUME III No. 3

March, 1959

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the minds of the Chinese people? (United States policy in China has been summarized as: No trade, no cultural exchange, no American passports, no recognition, no membership in the United Nations—negative.)

Does the present non-recognition policy help or hinder disarmament?

What is the effect on international organizations, inside and outside the United Nations?

What has happened to Methodist churches under Communist control? (When the Communist armies swept southward there were more than 100,000 Methodists in 10 provinces.)

What about Sunday? Has the government's program for Pioneers and Young Communists (currently engaged in a campaign against rats, mice, sparrows, and mosquitoes) affected Sunday schools adversely? What about the students working on roads and reservoirs? And the working housewives who must do much of their shopping on Sundays?

What has been the result of the move to set up a schismatic Catholic Church in China, completely free of Vatican control? (For some years, Catholics outnumbered Protestants in China about four to one.)

What of the Three-Self Patriotic Movement, which has tried hard to become a secular religion in China? (Some reports indicate that only those registered with this movement can preach or teach.)

Does the humble faith of Christian believers still shine despite the boasting of the Communist Party line?

What about the price the Chinese have paid for economic progress—in submission to totalitarian rule, in individual freedom suppressed, in the

revolutionary upheaval of Chinese society, in enforced austerity? Will undeveloped nations, looking on China's achievements, be more impressed by the high rate of progress or the high costs?

What is behind the escape of 8,000 fishermen in 1,000 fishing junks from the mainland to Hong Kong since September, 1955? Does the organizing of fishing corporations (with boats, equipment, and even catch taken over by the government) have something to do with it? Will the Communists encounter the same opposition on the farms when the second Five-Year plan comes in to set up state farms?

The United States has been on the brink of war in the Far East twice, and it will come again if there is no give and take. Sensing this, and much else, the World Order Conference (not the National Council of Churches) suggested that ways be found to deal honestly and forthrightly with this nation that now has recovered its prestige and demands its place. Anyone who interprets this as a call for immediate recognition simply has not read what the Conference said.

More important than questions of recognition or nonrecognition are these: Has the time come to think in terms of Christian fellowship with the churches of China? Is it time for intensifying our missionary outreach to Chinese people outside China?

Is it important who is the heron and who the clam?

J. Altshuler

MARCH, 1959

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Sinking Hand and Feeble Knee

Reprinted from "Prayers for the Pulpit,"
in The British Weekly, London.

*Thou seest our weakness, Lord;
Our hearts are known to Thee;
O lift Thou up the sinking hand,
Confirm the feeble knee.*

O GOD, our Father, we ask thee this day to bless all those who are in trouble of mind, in pain of body, and in distress of heart.

Bless those who have suffered from the cruelty of others; children who have been ill-treated by those who should never have been entrusted with a child; animals who have been caused pain by the carelessness and the callousness of men; those who daily suffer from someone's desire to hurt; those who have been cruelly wounded by someone's disloyalty, and who for their dream have nothing left but a broken heart.

Bless those who are ashamed of their own weakness; those who have habits which they are powerless to break; those who have temptations which they are helpless to overcome; those who know that they ought to take some stand, and who also know that their own coward fears are preventing them from taking it.

Bless those who are bewildered; those who are in a situation in which they honestly do not know what to do; those whose faith is so shaken by doubts that they feel that they are

sure of nothing; those who live in a world in which they can see nothing but a question mark.

Bless those who are lonely; those to whom sorrow has brought a loneliness and an ache in the heart, such as they never knew to exist; those who are aged and whose friends have all passed on; those who are living alone in lodgings far from the places and the people they know; those who have problems which they can share with no one, and which they must solve in the loneliness of their own hearts.

Bless those who glimpsed some precious thing only to see that it was not for them; those who had a job they loved, but who have had to give it up, because their health could not face it, or because someone at home needed them; those for whom friendship has turned to disappointment, and love to heartbreak.

O God, our Father, there is none of us who does not need thy presence every passing hour. If joy shall be ours, grant us in our joy not to forget thee, and not to think we do not need thee, when things go well. If disappointment shall be ours, help us to meet it with a smile, and never to lose heart or to lose hope. If we shall win the praise of men, keep us from all pride. If we shall be criticized, however unjust the criticism is, keep us from all resentment and from all bitterness.

*My times are in thy hand:
My God, I wish them there;
My life, my friends, my soul I leave
Entirely to thy care.*

Even so, O Father, into thy hands we commend our spirits.

AMEN.

NEW CHRISTIAN ADVOCATE



portrait of a circuit rider...

He was called a circuit rider—a pioneer preacher of America. Familiarly recognized by his black habit, Bible and horse, his pulpit was a saddle. Assigned to a circuit, his church was the frontier itself. Risks ran high; provisions for individual security were unheard of. Compensation, if any, was meager—often in the form of molasses, corn or potatoes.

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If the next General Conference runs true to form, when it meets in Denver, April 27-May 11, 1960, makeup of delegations will be similar to others of recent years. Here are opinions as to whether this is good or bad.—EDITORS

Who Goes to the General Conference?

SOON annual conferences will be electing their delegates to the 1960 General Conference, when they will consider and act on such thorny problems as racial segregation in the church, the jurisdictional system, emphases for the next quadrennium.

The individuals who will there thrash these matters out in committee rooms and convention halls make up the General Conference, which is, in turn, the only official spokesman for The Methodist Church. But who are these leaders?

The New Christian Advocate undertook to find out. The chart on the opposite page was compiled, and questions arising from a study of its figures were put to a group of church leaders.

Twenty-five bishops, pastors, district superintendents, annual-conference lay leaders, and others were asked to comment on four questions:

1. *A district superintendent has something like a 20-times-better chance of election than a*

pastor. Do you believe this situation is a healthy one?

In 1956, there were 26,649 ministerial members of annual conferences. Of these, 573 were district superintendents. Most of the rest, of course, were pastors. But the undetermined number of others not serving charges makes the "20-times" figure an estimate. It is probably low.

In any case, this question drew few "yes" answers. One came from a high-ranking official in a Methodist theological school, who said, "A DS knows the life of the whole church and is usually quite competent in the area of leadership and legislation."

Another, an annual-conference lay leader disagreed strongly: "Too many district superintendents are elected as a friendly gesture." And a pastor declared, "The situation makes for a lazy and mechanical church."

A general-board official offered an explanation: "Superintendents are elected because they are better known and because pastors are eager to honor a dis-

strict superintendent in whom they believe."

A district superintendent himself said, "Of course, it is not a healthy situation, but I wonder what can be done about it."

And a bishop viewed the matter from a long perspective: "It is a sort of old Methodist practice, passed down by the preachers of the past, for every ministerial delegate to vote for his own district superintendent. . . . In ballot after ballot, as the few popular pastors and other general non-district-superintendent men are elected, the district superintendents climb steadily un-

til, if they do not get into the General Conference delegation, they come mighty close to getting in the jurisdictional delegation.

"Whether this present system is healthy or unhealthy depends upon the men who finally are chosen."

2. *Why, in your opinion, are there so few farmers and other laboring people among the lay delegates to General Conference?*

The chart shows that "white-collar" workers predominate unmistakably over "blue-collar." This appears to have been the case since the beginnings of lay

General Conference Delegates, 1956

(from U.S. Conferences only)

MINISTERS

Pastors	160
District superintendents	131
General and conference agency executives	25
College presidents	11
College professors	6

LAYMEN

Attorneys and judges	37
Physicians	6
Teachers and school administrators	49
Other professional people	20
Businessmen	113
Farmers	17
Full-time paid church workers	8
Office workers	14
Laborers, craftsmen	5
Housewives	71

representation. *The Christian Advocate* editorialized in April, 1955, that Methodism "cannot be proud" of the small percentage of farmers and laborers.

Two major reasons for the lack of laborers at General Conference appeared time and again among the questionnaire answers: (1) Lack of public experience and a general timidity keep these people from being known on the district and annual-conference levels, and (2) the time and expense required for attendance at General Conference prevent them from seeking election as delegates.

A district superintendent commented, "There is no farmer in my acquaintance who would be willing to be away from his farm for two weeks in late April or May. Anyone who owned enough farms and could hire his work done would be classified as a businessman."

3. *Do you think more farmers and other laboring people ought to be delegates? If so, can you suggest any means to promote their election?*

"Yes" answers predominated in the first question here.

"There ought to be some way," the *Christian Advocate* editorial previously mentioned said, "for a congregation or an annual conference to subsidize farmers and laboring men so that they could attend."

One district superintendent suggested that an educational program in rural areas, espe-

cially in the Middle West, might encourage conferences to offer allowances for workers whose attendance would hinge on finances.

The pastor of a large church said he believes the only way to get laboring people to General Conference is deliberately to include them in the annual conference and to encourage public sentiment favoring their going.

Another district superintendent said he strongly favors more laborers at General Conference, but emphasized that he knows of no plan that could be used to promote their election. "If we promote a plan," he said, "then we immediately become accused of making the church a political organization."

A conference lay leader did have a suggestion: "We as lay leaders should cultivate one or two men who are qualified and see that they are on hand the day elections occur and see that they are properly nominated."

"The pastors and district superintendents do some careful planning," he added.

Still another district superintendent took a different approach to the problem, and declared candidly, "I do not think just anybody should be in the General Conference merely because he is a farmer or a laboring man. Concerning farmers, it might be worth noting that the Commission on Town and Country Work is usually politically organized with sufficient astuteness so that they get certain representation."

A general-board official added

this: "Attention needs to be given to having delegates who are mature Christians who can make their convictions articulate. One way to promote their election is to encourage the abandonment of electing persons to General Conference as an honor."

And a pastor followed up: "I do not think it really makes any difference whether we have more farmers and laboring people as delegates. The delegates we have are their friends and most of them have come out of an environment such as theirs."

4. *Do you think the layman has the influence he ought to have in the church?*

There were strong opinions on both "yes" and "no" sides.

"No, laymen do not have the influence they should," a pastor said emphatically. "There are very few real lay leaders in General Conference."

But a lay leader disagreed: "Yes, we have a great influence—sometimes more than we deserve. But deliver us from 'front men' who only go to conferences and do little at home."

A bishop described how past failure to assimilate laymen shows through even today:

"The Methodist Church was not geared for its first 100 years to anything like lay activity on a large scale—and the marks of our failure in this respect are still with us.

"More and more, however, our church is depending upon its laymen, and I am glad to see that

they are taking a greater and greater part in its activities. Nevertheless, there is still a feeling that can be felt in each Methodist church when, on Sunday morning, a layman gets up to speak.

"You can see a restlessness among the other good laymen, wishing that George or Bill would hurry and get through and sit down. And when he does, they feel as if everything is all right now since the preacher again is in charge."

But each General Conference seems to bring more lay participation. A bishop, writing anonymously in *The Christian Advocate* after the 1956 Conference (May 31, page 5) reported, "The laymen were more conscious of their place in the church in this General Conference. This showed both in the debate and in some of the legislation enacted. For the most part, it was constructive, seeking a larger participation in church activities."

The 1960 General Conference holds every promise of even greater lay concern and action. And the delegates soon to be elected—both lay and ministerial—will have every reason to look forward to a challenging, if wearing, Conference.

The sessions could have as many as 900 delegates because the 1956 Conference raised the maximum from 800. A total of 766 attended the '56 Conference, but the figure would have topped 800 if delegates from Communist countries had attended.

*Change from apathy to action
would offer a new challenge
for this nation as a whole.*

What the Church Can Do

THERE IS ONLY one thing greater than the crisis facing the Church in our present day, and that is our opportunity. All this prompts a question all thoughtful Christians are asking: Why has the Church been so silent?

In the April, 1958, issue of *Worldview*, there appeared these striking statements: "The world today offers little evidence that these (spiritual) resources will save us. Before the final triumph of God's justice, man's injustice may bring the world to ruin. . . . The world's reality thus seems to mock religious hope and belie divine providence itself. Where is God in a world of thermonuclear arms? And what should be—what *can* be—the word of religion in such a world?"

From the same article, *A Pagan Sermon to the Christian Clergy* by C. Wright Mills comes the quote: "To a generation hell-bent on nuclear suicide it [the Church] gives no warning."

Roy A. Burkhardt is now the minister emeritus of the First Community Church in Columbus, Ohio.

We are all aware that on the one hand the world moves with unprecedented proportions toward nuclear warfare; we are in a crisis which men and nations find it difficult to negotiate. On the other hand we face another peril: The growing domination of Communism. The Communists have set 1975 as the year when they are going to conquer the world, and at present they are on schedule.

Surely this is no time to give up! On the first Easter morning things looked hopeless. Two thirds of the people of the civilized world were in slavery. After spending three years with the disciples, one denied Jesus, one betrayed him, and the rest fled. Then something happened.

Something dynamic took place within the disciples themselves. The upper room experience shook the very foundations of the world. A movement began to grow from illumined life to illumined life, from person to person. The growth continued until, at the end of the third century, it overthrew the tyranny of the Roman empire.

By ROY A. BURKHART

About Peace

Today's tyranny is undoubtedly of the same type, though the tyrants have greater ability to control and threaten and hold in check. But love is still more powerful than hate. The way of compassion is still more dynamic than the way of coercion. So we say again, while the crisis is the most threatening, the opportunity is greater.

What Issues Challenge Us?

On the one hand, it is reported that Russia has 400,000 people in Asia, Africa, and Southern China, trained not only in a specific skill but in the language and customs of the people. Russia is inviting people to visit, and when they leave they sometimes become champions of the Communist way.

On the other hand, look at the facts regarding the efforts of the free world. It is reported, for example, that all the agencies of governments have but 13,000 technical experts abroad, scattered among the under-developed areas. They have skill, but few of them are trained in the language and attuned to the customs. Unlike the



Communists, they live in hotels and thus do not share with people where the need of help is so great.

Protestant denominations have more than 38,000 missionaries, but *Agricultural Missions* reports that there are only 232 agriculturally trained missionaries out of the 38,000. If this is true, it is a great tragedy, for hunger is the major problem of the world.

Why the Apathy?

Some months ago our church entertained representatives from some 30 churches in our own city. We wanted to find out what was being done in the interest of turning the tide from war to peace, and in helping the people at the village level improve their lives. How little was being done was shocking.

Why this apathy? Is it because the Church is completely occupied with itself, with a personal ministry, and with increasing its facilities?

Or is the apparent apathy due to the complexity of the problem?

As I have participated in preaching missions and in other religious activities where the leading ministers of America have been present, I have rarely heard one of them present the world issue, the world concern, the world mission of the Church. I have heard only three persons do this: Frank Laubach, Walter Judd, and Samuel Shoemaker.

Read sermon titles, and it is unusual to run across one which has any reference to the peril before the world and the crisis of our day. If there is to be peace by consent rather than coercion, and if there is to be a civilization based on world community rather than a giant state, the individual and the local church must be the starting-point. But little emphasis is being given at this point.

What Could We Do?

First of all, what could the local church do? For one thing, it could organize small groups of concerned people who would study the world situation and serve to alert members of the Church. For instance, in a recent issue of *The Christian Century* (August 20, 1958) there was an editorial about the proposal of the director-general of the Food and Agricultural Organization of the United Nations to launch a war against hunger as a year's program.

This is a dramatic and tremen-

dous proposal, and it should be supported by all Christians. Then there are the larger issues: Communism and what it is doing, what its plan is, what its nature is; the U.N. with its far-flung activities; the issues before our government. Each church should have an alerting group.

Moreover, there could be a group of men and women and young people who are trained to speak before other groups to stimulate interest and action. The Palma Ceia Methodist Church in Tampa, Fla., has a Peace Action Commission that is doing an inspiring work alerting people, as is First Community Church, Columbus.

Moreover, the church could call its people to special giving, asking each to contribute a dollar a week over and above all other giving, to be used to hire nationals to work at the village level in agriculture, through Church World Service, which more recently has entered the field of technical assistance, or the mission board of the denomination, or World Neighbors, working in India and the Philippines.

The Community Church in Morton, Ill., has received a profound response from its people on this plan. The Boulevard Presbyterian Church in Columbus has over 200 people committed to such a project, and the money will go to the mission board of the Presbyterian Church to be used specifically to employ technical experts.

Finally, the minister can preach

a series of sermons, and if sermons motivate action at all, there will be a response.

On the city level, the Council of Churches can call for action. The Greater Columbus Area Council of Churches has made an attempt to call together concerned people from the various churches to work in seeking answers to this gigantic problem. There is one plan by which there can be a clearing on activities and a federation of focus in what might be called a united appeals approach. If all efforts could somehow be related, they would move from the level of doing things to making a real impact.

On the national level there is urgent need for some plan by which quick action can be taken. The National Council of Churches would certainly seem to be the right agency for this. For instance, if a summit meeting had been held, how significant it would have been if the National Council could have called a similar meeting.

The call of President Edgar M. Dahlberg for prayer was timely. This call went out all over the nation. The prayer movement is a growing movement. The Rev. Thomas Carruth of the Prayer Life Movement of the Methodist Church called a "summit meeting" in the President's church in Washington. Such meetings could release profound spiritual power.

The National Council, in the person of Dr. Kenneth Maxwell,

has an effective working relationship with the agencies of government and with all other agencies interested in this field. His department planned a nationwide educational program for this year.

One of the great needs is to get together all the various agencies interested in world peace, and in sharing our spirit of Christ in the agonized areas of the world. Just as there is a need for this unity in the local community, there is a need for it on the national level.

In the federal government we need a peace voice—perhaps a secretary of peace in the President's cabinet, or a President's commission for peace, with representatives from Catholic, Protestant, and Jewish faiths, as well as from educational and economic life.

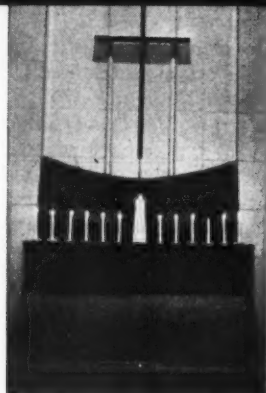
As a nation we need to take every step to lead toward humanity's passion for peace. There are millions of people in the agonized areas of the world who prefer the tyranny of Russia to atomic suicide. There is a better choice.

Yes, we are in a world crisis. It is so great that all organizational people should be willing to forget their own identity and become lost in a united effort. If we could join forces and go to the American people with a dynamic program such as to enlist Christians to share a dollar a week in a mighty expression of compassion, I am positive we could get 10 million Christians to respond.

For Holy Week:

A Tenebrae Service

By WILLIAM LUTHER WHITE



Only those who know something of the darkness without Christ appreciate what Easter means.

MONTHS after we had our first Tenebrae service, the people were still talking about it.

"I've been in church all my life but I've never seen a more moving service!" said one usher.

A young man in the congregation remarked, "A friend and I had expected to discuss business following the service, but we were both reluctant to break the spell. We passed in the aisle, nodded silently, and went on home—with business postponed for another occasion."

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Even choir members (who had rehearsed for the service dozens of times) were deeply impressed.

We are repeating the Tenebrae service this year.

The Tenebrae is, as the word suggests, a service of "darkness." Candles are gradually extinguished to dramatize the fading Light of the world.

The service has been used in the Church since the 8th century. In the medieval times, 15 candles were lit, but 13 candles seemed more appropriate for our purpose.

The service requires three days of Holy Week in the Roman Catholic Church, but the drama can be concentrated in a single hour. We chose Good Friday evening.

Our altar was draped in black and held one large candle, already lighted, accompanied by 12 smaller,

unlighted candles. The choir and minister entered quietly during the prelude, *O sacred Head, now wounded* (No. 141, Methodist Hymnal).

As we worked with the materials available, the service seemed to divide itself logically into four sections:

1 The coming of Christ into the world.

2 The calling of the apostles.

3 The charge to the apostles.

4 The falling away of the apostles.

The worship materials which we found helpful under each division are indicated here:

The Coming of Christ into the world. The choir burst into the vigorous *Worthy is the Lamb*, from Handel's *Messiah*, for the opening words. This was followed by a responsive reading, *Christ, the Light*, made up of sentences from John, chapter 1, and I John, chapter 1. A soprano sang, *Lord, Who Throughout These Forty Days*.

Calling of the Apostles. A section entitled, "You are the Light" consisted of sentences from Matthew 5, and emphasized that the light of Christ is to be shared. One of the longer sections is the next, "The Lighting of the Apostles' Candles," with words of meditation on the life of each one. Six to eight scriptural sentences on the significance of each apostle were presented. (We found *These Twelve*, by Charles Brown, now out of print,

a valuable resource.) The choir concluded this section of the service by singing, *Go to Dark Gethsemane* by T. T. Noble.

Charge to the Apostles. The minister read selected sentences on "Instructions for the Future" from Matthew 10. *Surely He Hath Borne Our Grievs*, from Handel's *Messiah* was the next choral number. The core of the prayer for the service was Jesus' prayer for his followers (John 17). (The minister may wish to add his own prayer at this point.) A hymn like, *Beneath the Cross of Jesus* (No. 144 Methodist Hymnal), offered the congregation an opportunity to participate more fully and a chance to stand before the final section of the service took place.

Falling away of the Apostles. *The Passion* (according to St. John), by de Victoria-Lovelace, was appropriate in setting the mood for this section. The selection has a running narration as well as choral responses. At the proper places during this dramatic presentation the candles were extinguished, one by one. The candle of Judas, of course, went out first, following the reference to his betrayal. Other candles were extinguished one after another as the disciples fled in the garden.

For a moment, only the candles of Peter and Christ continued to glimmer. At the words of Peter's denial his candle, too, was extinguished. At the words "It is

finished," in the Victoria-Lovelace script, the altar light and all artificial lights were put out so that only the flame of the Christ candle remained in the still darkness of the sanctuary. As the narrator concluded, "He bowed his head and gave up his spirit," the Christ candle itself was put out at the same time.

The bulletin told worshipers that there would be neither benediction nor announcement and added, "With the dead Christ, there is nothing more to be said until Easter morning."

As we used this service, the shadow of a huge cross was made to appear above the altar soon after the Christ candle was extinguished. (This can easily be arranged by having a small cross in the beam of a spotlight or slide projector in the balcony.) The ministers knelt at

the altar under the shadow of the cross for a moment before slowly and quietly moving out.

The darkness and despair of Calvary is vividly dramatized in such a service. Only those who know something of the darkness without Christ can fully appreciate Easter.

The early Church insisted that Christ's death was a fact to be reckoned with, just as surely as his resurrection. "He was crucified, dead, and buried!" For a brief moment in history, the eternal light did go out! The Tenebrae Service underscored, for the help of all, this important fact. And it leads to a new yearning for the joy of Easter.

(Readers wishing to have a mimeographed copy of this service may write to the author, the Methodist Temple, Lincoln and Kelsey, Evansville, Ind.)

What Is Christianity?

I call Christianity "The Religion of the Dawn" because, if I may so put it, it has a "dawn-answer" for every situation. It does not pretend that there is no night. Nor, though here we must desert the figure, does it counsel that nothing can be done to hasten the dawn. But it is a religion of unquenchable faith and hope and patience. Unquenchable because it believes that the permanent thing is light and the passing thing is darkness; that however long the night, whether it be in world affairs or the poignant private world of the human heart, the night will pass. You can't hold back the dawn. All affairs, private and world-wide, are in the hands of a God who is in complete and final control and who has decreed the entire conquest of all evil and the final emergence of indescribable good.

—LESLIE D. WEATHERHEAD

*The acts of the churches
must agree with their words,
if we are to find today's
right ecumenical formula.*

a Word and a Mission

By W. VERNON MIDDLETON

WE HAVE become enamored with the word "ecumenical" in recent years. The ecclesiastical mark of distinction consists of the ability to give at least lip service to the idea of the ecumenical church. Charm words of the movement are: Lausanne, Amsterdam, Oxford, and Evanston.

If it were not so tragic, it would

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be ludicrous to observe the average American churchman as he speaks the language of ecumenicity without serious intention of surrendering any denominational claims, convictions, or privileges.

No one can afford to be pharisaical about this matter, for we are all guilty, in one way or another, at this type of double-talk.

One road-block to the realization of an ecumenical church lies in the fact that some leaders of the movement appear unable to distinguish between the ecumenical church and an institution patterned solely on their own conviction about the basis for union. For some, the true ecumenical spirit appears to be the leveling off of many traditional moral convictions of great bodies of sincere Christians.

One such leader indicated to me that he would find it difficult to co-operate with any communion which had deep ethical convictions on such moral issues as drinking and gambling. I do not think we can make much progress if, at the same time we talk the language of ecumenicity, we sneer out of the other side of our mouths at any denomination with different convictions about belief and conduct.

There is another obstacle. Many leaders high in the ecumenical movement actually feel that their denominations are superior to those of other groups within the same movement—superior in social status, superior in apostolic validity,

superior in numbers, superior in wealth, and so on.

In 1954, following the Evanston Assembly, a World Council meeting was held in Europe. A series of addresses was made by men who repeated all the many ecumenical formulas and shibboleths. At the close of four such addresses the speakers reminded the audience that their particular denomination represented the "true church." Obviously, in such confusion one cannot see the light far ahead.

NEVERTHELESS, there have been many hopeful signs on the horizon. Some church unions have occurred—the Evangelical and United Brethren Churches, 1946; the Evangelical and Reformed Churches, 1934; the three branches of Methodism, 1939; two branches of the Presbyterian Church, 1958; and the recent formation of the United Church of Christ in which two communions with different viewpoints came together. In addition, the door is wide open for continuous discussions of union.

If we can agree that more co-operative efforts are needed and advisable, then we should turn our attention to the decisive matters in our common tasks.

Without doubt, the National Council and the World Council of Churches are essential in today's troubled world. These Councils should be strengthened and the areas of co-operation enlarged. But

I do not believe that we have yet an ecumenical formula which holds real promise for the future.

There are areas where co-operative planning and action make sense, and it is hoped that under our council leaders we will become more aware of the importance of the tasks which we can do together. Certainly the denominations must face realistically the whole matter of denominational co-operation in realistic planning for America's new churches.

In considering this task, there are at least four factors that must be taken into account:

1. By 1975 the United States expects a population of about 228 million—an increase of 63 million, or 38 per cent, in 20 years.

2. In the next 10 years there will be 56 million households—12 per cent more than today.

3. The population continues to be mobile: Approximately 33 million change residence each year. It is estimated that by 1975 there will be 13 million more people in the East, 15 million more in the South, 14 million more in the Midwest, 18 million more in the West.

4. The shift is from rural to urban, and within urban areas to suburbia.

These statistics indicate clearly that the church extension program must continue to keep pace with our population growth and shift.

The National Council's General Secretary, Dr. Roy G. Ross, in a

recent report to the general board called our denominational comity arrangements "chaotic." Each denomination seems to be proceeding in its own way, with only an occasional gesture of co-operation. In a few places the major communions are really trying to avoid overlapping, but the incidence is not very great.

The matter becomes serious if we are in earnest in our ecumenical talks or in our expressed interest in further church unions, for we may find ourselves with competing churches of the same denomination. Among Methodists there was reunion 20 years ago, and yet we have in at least one city churches of each of the three traditions still functioning within one city block.

It is difficult to get an accurate picture of local conditions. Within the past year I have had letters from two executives in mission boards of other denominations. In each case the charge was made that The Methodist Church had violated comity agreements and entered a new territory without approval. Upon investigation, I discovered that my own Methodist brethren claimed the opposite.

In another city, I learned that four denominational representatives on the local comity council voted against seven straight requests for allocations by the Methodists on the ground that The Methodist Church was too large.

Across the country, several large

and influential denominations have representation on local comity councils but do not bring their requests to these bodies. I cannot escape the conviction that effective church planning cannot come until all the major denominations enter into comity agreements.

I may be regarded as too much of an activist. But if being an activist in doing things here and now is heresy, then let the most be made of it. I do not fully understand the meaning of the entire New Testament—that I know. But there is enough of it that is clear, and it demands Christian discipleship.

The Church of Christ must decide which way it will move in our contemporary social scene. If the Church waits for basic agreements in all matters of opinion, the world will soon move ahead of the Church, as the world is already doing in many matters.

Real hope for unity does not lie in theological uniformity but in that phase of our common work best described as the Christian world mission. It is here that the battle for unity must be fought. If we are hesitant here, and insist on increasing denominational power, then we are lost in this generation.

On the other hand, if we realize that the tasks God gives at home and abroad are so great that we can represent Christ adequately only as we act together, we may yet comprehend the real meaning of the ecumenical movement.

*We send too many home,
satisfied they have had
the weekly worship fare.*

Let the Sunday Schools Teach

By DONALD E. CROLL

MOST MINISTERS will agree there is justification for the charge that Sunday schools are competing with the church services. This condition creates a strength-sapping division that bears a negative witness to the Church.

But is the problem solved simply by reforming the children's department? Isn't our real concern with the competition between worship and education on the youth and adult levels?

Many of our so-called Sunday schools for youth and adults are simply pseudo-worship services. All of us ought to worship more than we do, as individual persons and as groups. But methods of worship are not the whole task of teaching.

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Let us look at a typical Sunday school in action. Wherever people gather for this misnamed "hour," we find the following general pattern: One or more departments unite for an abridged worship service—opening and closing hymn, prayer, passage of Scripture or responsive reading, and announcements sandwiched between. This group then breaks up into smaller groups for a "lesson."

The lesson in many instances turns out to be a preaching service by a layman who often shows talent indicating he could readily qualify to fill one of the hundreds of empty pulpits.

This is not to decry the work that these laymen are doing. They are carrying out their duties as expected under the present educational setup. Occasionally, the pastor himself,

possibly in desperation, takes one of these classes. Thus, when the final bell rings, the people are ready to go home because they have been to "church."

Pierce Harris, pastor of First Methodist Church, Atlanta, Ga., once remarked that the 11 o'clock Sunday crowds on Atlanta's streets are Baptists going to church and Methodists going home from Sunday school. I am not in a position to speak for the Baptists, but the mass exodus from many Methodist churches following the Sunday school hour graphically illustrates Dr. Harris' statement.

The worship service often seems to be an appendage of the Sunday school for the benefit of the more zealous, the long-suffering, and those with less pressing Sunday afternoon affairs.

It is easy to complain, but what can we do about it?

The first thing is to determine our aim. If we intend to duplicate our worship services, we have no need for reform, because we are doing a good job. There is a possibility, however, that we are trying to teach something. The fact that the institution is called a "school" leads to this conclusion.

Sunday schools must take advantage of the principles of education used by public schools. These organizations, with their more efficient procedures, make no provision for a lesson "preacher." Therefore, the Sunday schools should avoid such

inadvisable methods. Let our teachers be *teachers*. Let our schools be *schools*.

JUST what are we trying to teach? It would be well at this point to give some thought to what most needs to be taught in our Sunday schools. Immediately most persons will say the Bible.

However, we find in the Methodist worship service provision for a lesson from the Scriptures. If, then, we say simply that we are "teaching the Bible," are we not again duplicating the worship service? In "teaching" the Bible, the matter is all too often left up to the Sunday-school teacher because he has been elected to take the time to dig out the information needed to put the lesson across.

This being the case, we find that the teacher has no recourse except to "preach" because no one else knows anything about the subject. We then revert to the Sunday-school "preacher," in competition with church worship service. The lesson helps are excellent, but in most cases the effort to get the people to study them has failed.

What, then, can the class center its attention upon?

First, the class should study from a biblical, Christ-centered viewpoint the matters with which the members have been concerned during the week.

This might include prayerful, searching consideration of that

which makes news from day to day, events on the local scene, and ethical considerations which each person must face daily. This is to be carried out with the thought of each one helping the other over difficult hurdles.

Second, we ought to lead our people to know the basic scheme of The Methodist Church and to become acquainted with the various branches of church work. To do this we could introduce them to one of our missionaries and let them see his actual life. Then they could identify themselves with his work as an extension of the local church.

We should strive in our teaching to give all local churches the feeling of being one unit in a great and growing movement. Our lessons should go into the area of Methodist television, educational institutions, hospitals and homes, lay work, and the hundred-and-one other items with which our annual and general conferences deal and in which the church members indicate little or no interest simply because they are not informed.

Third, we can co-ordinate the sermon with the lesson for the Sunday school and let the students tear apart the preacher's thought in their class sessions.

Such a procedure would have three effects. It would stir more people to attend the worship, if only to catch the preacher in error, and it would produce a thinking group instead of so many sponges soaking

up the words offered by a Sunday-school "preacher." Also, it would encourage some of the students to study their lessons beforehand.

Now let us look in upon a Sunday-school session arranged like this. The period opens with students seated in classrooms as in public school. A hymn is sung as an inspirational opener and a prayer is offered. After announcements, the teacher takes over.

Let us suppose the subject is the pastor's sermon, which has been taken from the passage of Scripture set forth in the Sunday-school lesson helps.

One student comments, "I think the preacher is all wrong on this point. This writer, who has held pulpits in some of our larger churches, says it is thus and so . . ."

Someone is then assigned to make a thorough study of the Scriptures on this point and report next Sunday. Other research and study in accord with accepted educational principles could be used at this point.

The lesson then proceeds to another idea to stir a controversy. No point is raised, so the teacher raises one.

At another time one of the students comments on current events in the light of the Gospel teachings. For instance, everyone has something to say about the 71.8 billion dollars in the budget of the federal government. What is the Christian responsibility in this matter? An-

other tells of a business or family decision facing him to get the viewpoint of the class on a biblical, Christian solution.

In our Sunday schools of today, this sort of thing seems out of order, because we think of the Sunday school as a meeting place for the public. But we must never overlook the fact that Methodism arose out of just this type of gathering, the Methodist class meeting. We are all the family of God our Father.

In another class we overhear someone saying, "I didn't know that we had a pension plan for our retired pastors. Someone told me that we even have homes for them."

The discussion leads to a study of the conference claimants program and the humanitarian motives behind it. These proposals offer a means to unify the activities of the Sunday school and church. The two shall be one.

The Sunday school can become a part of the church, distinct from it but a means of attracting people into it. The absence of worship and preaching makes it distinct from the church service. Interest aroused through studying the church program and the zeal of those who

have a vision of the scope of the work will serve to attract persons into the church.

One of the most important and easily recognized ways in which the Sunday school can help the church is in advancing the church program. A few years of intensive study of the work of the church will enrich the dividends to missions, evangelism, social action, and finance.

Maybe you can think of better studies for Sunday schools. For instance, most churches could benefit from a class in learning and interpreting hymns. Other possibilities come to mind as the church program is examined and the experiences of leaders are pooled.

When all these changes have taken place, the people will attend the worship services because their spiritual appetites have been whetted. They have spent more time with questions, doubts, and problems. They will go to the worship services looking for something positive. The pastor will find that he is dealing with a better informed, more inquisitive membership. He can then have a unified church, if he can deliver what the people want and need.

The Purpose of Education

The purposes of community education grow out of affirmations about man, democracy, and moral values. The purposes of Christian education grow out of affirmations about God made known through Christ in the Bible.

—IRIS V. CULLY in *The Dynamics of Christian Education* (Westminster Press)

*In returning and rest you shall be saved;
in quietness and in trust shall be your strength.*

Isaiah . . . Prophet of Faith

A Sermon by HOOVER RUPERT

WHEN all life appeared weighed against you and you found yourself in a desperate succession of unfortunate situations, and yet you held fast to faith in the final outcome of good, can you recall what kept you to that hope? Probably it was something intangible like faith in another person or in the ultimate goodness of things—or in God.

Judah of ancient time was called to move through such an experience. The whole nation was constantly tempted to turn to more tangible forms of power to offset its invaders.

It was into this kind of political and national crises that Isaiah, son of Amoz, came as prophet of the Lord. He was a man whose long ministry exemplified faith in Jehovah as over against dependence on armies and political intrigue.

He it was who called people to

recognize that if they returned to their covenant loyalty to Jehovah, they had a chance for the only salvation which could extricate them from their predicament. His words quoted as our text sum up the prophetic message of Isaiah of the 8th century.

Two years after World War II I saw what can happen to a nation which is caught geographically between two great military powers. I visited Poland and glimpsed results of the conflict between Nazis and Communists.

Physical destruction was everywhere in the city of Warsaw. Two-thirds of the population of the city had not returned; either they were dead or in slave labor in Russia. Their city and their nation had served as the buffer between these two feuding powers and results were disastrous for the Polish people.

That was the situation in Judah when Isaiah appeared on the scene. He began his prophetic ministry in

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the reign of King Uzziah, who had brought prosperity and kept the peace. Judah was caught between Assyria on the north and east and Egypt on the south and west. These powers used the Palestinian states as pawns on a chess board as they campaigned against each other.

Throughout Isaiah's 40 years of leadership in Judah, there was this constant question confronting the kings who served Judah, "To be or not to be." And most of the time they were scurrying around seeking to make sure it was the former. Isaiah kept telling them their hope was in God, not in the alliances they patched up with other nations.

Isaiah was actually an 8th-century statesman-prophet. Here was something new in contrast to Amos and Hosea and Micah. All were prophets; but only Isaiah had the political influence to make his message felt where it counted—in the king's court.

Tradition has it that Isaiah lived

until 686 B.C., when he died a martyr's death, being placed in a hollow tree and sawn asunder.

Internal conditions were about the same as under Micah, for the two were, in part, contemporary. The rich were oppressing the poor. The capital was a network of intrigue, as the Egyptian party sought alliances in that direction while the king sought to fulfill his vassal obligations to Assyria. There was no basic trust in God.

In this situation Isaiah constantly called Judah back to its primitive foundational faith in God's interest and power for his chosen people.

The call of Isaiah is regarded as one of the highest and best expressions of mystical experience in worship. One can never understand this prophet apart from his call.

Someone has said that Isaiah was a man who combined the religious perceptiveness of the saint with the creative imagination of the prophet and the practical realism of the man of action.

We find in the prophecy of Isaiah a denouncement of the sin of Judah (chapters 1-12). He calls them by name as did his predecessors in prophecy. He cries out against their selfish luxury, their injustice, bribery, and superstition, their idolatry and indulgence; but most of all he points to their lack of faith. He was stern, severe, and unsympathetic to wrongdoers. He was equally vitriolic in his condemnation of king and commoner, of po-

litical leader and ordinary citizen.

Because of their failures in faith and practice as God's children, Isaiah (2:11-12) pronounces doom on Judah.

He even names his son "Swift booty, speedy prey" (8:3-4) as an announcement that Damascus and Samaria will be conquered by Assyria, and that surely Judah will fall also if she trusts in alliances and not in Jehovah. And since she is so sinful, there is little hope that she will escape this doom.

Isaiah's pessimistic outlook on Judah's doom was an effort on his part to arouse the people to moral earnestness and a sense of obligation to Jehovah. They did not then reflect this. Short of this conversion, there was little hope for Judah.

Isaiah pleads for a policy of trust in God, not political intrigue. If they would only return to Jehovah and the covenant with him, then in their faith they would find salvation.

You can appreciate the intensity of Isaiah's commitment to his message, when you see a single act of this royal prince. As a protest against alliance with Egypt and Ethiopia against Assyria, Isaiah for three years walked through the streets of Jerusalem virtually naked, to symbolize what would happen to Egypt.

Imagine that kind of procedure from one of royal blood and social standing. But it illustrates the complete abandon and almost fanatical

prophetic intensity of Isaiah, who for three years accepted the jeers and scorns of his fellows to impress on them the importance of this unwelcome truth.

We have said Isaiah is the prophet of faith because positively he calls Judah to restore once again their lost trust in Jehovah.

This has been a perennial problem for the prophets of every generation. People want to have faith in God; but they think the bank account or the house or the ground which they possess offers much more security.

Isaiah's big problem was Judah's dependence on favorable military and political alliances. He could see little hope for such a nation. Not only was their political future highly uncertain, but their spiritual future had overtones of doom.

But Isaiah had a connecting link between the doom he pronounced and the hope he embraced. It was his doctrine of the remnant. He believed that God would preserve the nation by preserving those who turned from their pride and arrogant ways, from their dependence on material values, and received fully the faith. (Isa. 4:2-3.)

Isaiah named his second son "A remnant shall return," to remind his people of the hope that he had for his people, if they could once again return to a vital faith and trust in God.

He saw the return of the remnant as a second Red Sea experi-

ence of emancipation for the chosen people. As Moses led the Israelites out of bondage in Egypt, so the remnant shall return from this impending exile.

Not only will a faithful remnant of the people be saved, but God will raise up a Messiah who will come and establish God's way on earth. Here was lofty idealism which was not confined by a narrow nationalism that said only the chosen would share his benefits. Isaiah's messianic figure fired the imagination of later generations of readers, who sought to find in their particular days the signs of the Messiah's coming.

Edith Hamilton, in *Spokesmen for God* (Norton, \$3.95), has summed up the message of this prophet in these words:

"All he does is to assert with the utmost majesty and grandeur of which language is capable, that the purpose behind the universe is good and that men can help or hinder its fulfillments."

Isaiah was the formulator of the doctrine of faith as a condition of salvation. Others had summoned the people to fidelity. But here is a prophet who says that, unless one—whether person or nation—has faith, he will be a part of the doom. *"In returning and rest you will be saved; in quietness and in trust shall be your strength."*

Amos had been the first to identify religion with moral law. Hosea was the first to make religion a

matter of love. Now, Isaiah comes along to formulate his great doctrine of faith as the condition for man's salvation. And he spent more than 40 years trying to get Judah to see the wisdom of the doctrine.

Certainly this has something to say to us today. Wherein do we put our trust? Is it in bank accounts and armed might, atom bombs and jet planes? The so-called realists around tell us that it is essential. But Isaiah's voice comes across the centuries to remind us that the faithful remnant is saved according to its faith—not in self or its material prowess but its faith in God as the redeemer.

WE ARE INDEBTED to Isaiah for his insight into the nature of God's sovereignty. He helps us who read him to realize that God is the sovereign power in our world, that his majesty and holiness put him in a position where we must look up to see him and bow down to worship.

His experience as a youth in the temple serves us as an example of what worship can do, of what God can do with a person who is wholly dedicated to him and his divine purposes. Isaiah was just another young Prince Charming, brilliant and perhaps even of the priestly party. But after that day he was God's man. For 40 years the light which came alive in his heart that day in the temple never went out.

Was there ever a day that needed

more than now the assurance that comes from Isaiah's hopeful message about the faithful remnant? When we have for the first time the power literally to blow our world to bits, we need to hold to a belief that there are values and factors that could outlast even such a catastrophe.

Isaiah helps us to see that God is above this world of political intrigue and power politics, above the crass materialism of our age; so that, if they perish, he does not fall, nor do those whose faith is implicitly in him.

One can hear prophets of doom on every side telling us of the horrifying portents of the future in terms of war and the inroads of communism. And we need our eyes opened to these threats. But hear again the voice of the prophet of faith whose words of Judah

come down to us with a unique significance for our day, "*In returning and rest you shall be saved.*"

Isaiah believed that God has the final word in any conversation of any age. He believed that word was a good word for the faithful and a good word for the hopes of mankind.

We can gain from this prophet an assurance that God reigns, that this is our Father's world and, though the wrong is oft as strong as the Assyrians on the north and the Egyptians on the south, there is yet hope for Judah, if they maintain faith. Or, if the Russians seem so strong on the west and the Chinese on the east, we can yet believe that God in all his power will have the last word.

"For the Lord God omnipotent reigneth forever and ever."

The Right Combination

One may be as straight as a gun barrel theologically and as empty as a gun barrel spiritually. So often it turns out that fundamental and orthodox Christians become so severe in condemning false doctrine, gnashing their teeth at every sniff of heresy, that they end up without love.

One may do a right thing in a wrong way. The same Paul who wrote, "... though we, or an angel from heaven, preach any other gospel ... let him be accursed," also wrote the love chapter of Corinthians. Unless we can get the combination we shall be theological Hawkshaws and doctrinal detectives, religious bloodhounds looking for heretics with hot heads and cold hearts.

—VANCE HAVNER in *Repent or Else!*

The pace of biblical studies continues unabated

Which Way Biblical Scholarship?

By ARTHUR H. MAYNARD

IN THE EFFORT to discover, as nearly as we can, exactly what the original writers of Scripture said, biblical scholarship has been undergoing some interesting developments.

In the past, Old Testament criticism was handicapped by the fact that we had only the standardized Massoretic Hebrew Text, the Samaritan Torah, and the Greek Septuagint. Many readings in the Massoretic Text are obscure and probably have been damaged in

transmission, but often there was no textual evidence to support corrections that seemed obvious.

That has all been changed by materials coming out of the Dead Sea caves. Here are copies or fragments of every book of the Old Testament except Esther. These manuscripts do not always agree with our present Massoretic Text, or with each other.

Just as we have had "families" of New Testament texts, so there are now emerging at least three groups or families of Old Testament text-types. One of these is a proto-Massoretic type, representing an earlier form of the Massoretic Text. The two Isaiah Scrolls found in the first Dead Sea cave were of this type.

A second family shows a close correspondence to the Septuagint; although it is in Hebrew rather than in Greek.

The third family is made up of texts similar to the Samaritan Torah.

Further study may reveal additional text-types, but the probability is that, when scholars have had time to study and interpret the materials, we will have a Hebrew Old Testament much nearer the original than we have had in the past.

New Testament scholars have had no dramatic find like the Dead Sea Scrolls; but the last 50 years have uncovered many significant manuscripts, especially papyri like the recent P66 of the Gospel of

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John.

Two important projects are utilizing the recent manuscript finds and the new methods of evaluating the evidence which they make possible. One is the International Greek New Testament project, supported in part by grants from various denominations. This project will collate all existing New Testament manuscripts. It will publish a text which, instead of offering the some 10,000 variants shown in Nestle's text, will show every variant reading. Old manuscripts are being re-examined to check for past errors, and new manuscripts not previously known are being collated. The publication date is not set, but the work is advancing.

THE SECOND major project is the preparation of a new edition of the Greek text under sponsorship of the American, the Scottish, and the Wurtemberg Bible societies. This text will take advantage of the new manuscript discoveries and of the new methods of interpreting the evidence, but the collation is being made against Westcott and Hort rather than against the Textus-Receptus and only significant variants—between 2,000 and 3,000—will be printed. This will be published about 1961.

When we turn from the problem of recovering the exact text to that of interpreting the text, we see another trend. It is the renewed interest in biblical theology, and the

tendency to base interpretation on frankly stated theological presuppositions. This directly reverses the trend of Protestant biblical scholarship in the last century; namely, "attach to another's language the same meaning that the author himself attached," as stated by Johann A. Ernesti.

This point of view, which may be called historical-critical, resulted in the use of textual criticism, studies of grammar and other linguistic sciences, the total culture in which the Bible developed.

The newer viewpoint is exemplified in a book, *Biblical Authority for Today*, edited by Richardson and Schweitzer (out of print). This study, produced by a small ecumenical conference, agrees that biblical interpretation must start with a historical and critical examination; but the book has as its first and longest section a set of "necessary theological presuppositions." Instead of aiming at objectivity, the new interpreter states frankly his theological ideas.

The earlier exponents of this approach were Bultmann and Barth, although they do not agree on many theological matters; and it is now widely reflected in this country. It can be quickly seen by comparing the new college texts, *Understanding the Old Testament* by Bernhard W. Anderson (Prentice-Hall, \$8.35), and *Understanding the New Testament* by Howard Kee and Franklin Young (Pren-

tice-Hall, \$8.35), with older works in these areas.

Another trend: The interest in form criticism continues unabated. This is the effort to cover the gap between the time of an event or a teaching and the time the written record was made, by discovering the principles which govern the oral transmission of material. This work was first begun in the New Testament by Dibelius and Bultmann and has been carried forward by Scandinavian and other scholars.

The form criticism approach has been applied to the Old Testament, and as a result new emphasis is being placed on the historical insights preserved in patriarchal stories that give evidence of having existed for centuries.

Closely related to form criticism, although separate from it, is the new emphasis on the role of the community which produced the sacred literature—the Covenant Community of Israel for the Old Testament, and the Church for the New Testament. There is a wide divergence of opinion among New Testament scholars as to the role of the community—whether it *produced* the tradition or *transmitted* the tradition; but the Church with its *kerygma* (preaching) and its *didache* (teaching) are stressed.

Special emphasis has been placed on the ritual worked out by the community and the influence of the ritual in the development of the biblical material.

Sigmund Mowinckel has followed this approach to the Psalms, and it has also been applied to other units. Thus it has been suggested that John 13-17 may have been an early Christian prayer for the pre-Pentecostal season, and that there is hymnic or liturgical material embedded in the Gospels, the Pauline and Johannine Epistles, Acts, and Hebrews.

Scholars hope that, by a recognition of these New Testament ritual passages, theological developments church can be more clearly traced.

YET another trend in biblical scholarship is a tendency toward more conservative positions. While in part this is due to new archeological evidence, as in the case of the reinterpretation of the fall of Jericho; it is in part a result of the renewed emphasis on theology in biblical interpretation.

Examples will illustrate this tendency. A few years ago, it was widely held that the Ten Commandments must come from the general period of the Deuteronomic reform because of the similarity of emphasis, their presence in the Deuteronomic and priestly material, the reflection of an agricultural and settled way of life in the commandments, and so on. It is now fairly common to name Moses as the author of at least the basic principles involved in each commandment, if not of the whole.

In the New Testament area the

theory that the material common to Matthew and Luke, but not found in Mark, was from a written source called "Q" was about as widely accepted as any single theory is ever accepted in biblical circles. At the present time an important group of British scholars are questioning whether "Q" ever existed.

The Dead Sea Scrolls have undoubtedly aroused more interest and had more influence than anything else in recent years.

Dr. Frank M. Cross, Jr., who has been doing much work with these materials, summarizes their significance in six main points:

(1) The material is now at hand to develop the paleography—the study of the form of writing—for this period.

(2) The development of spelling in this period can now be traced. Paleography and a knowledge of the spelling practices are both important for dating subsequent manuscript finds.

(3) The history of Aramaic and Hebrew dialects for the period can now be developed. Dr. J. P. Hyatt has pointed out that, whereas in the past we have believed Aramaic to be the vernacular of first-century Palestine, some of the evidence suggests that Hebrew was also a vernacular language in this period.

(4) The Old Testament form critic has more material to work with. The Dead Sea poetry, for instance, shows that parallelism is

less exact than in earlier poetry and is without the metrical system.

(5) There is an almost endless amount of material for the history of Jewish sectarianism and early Christianity.

(6) Textual criticism has much new material to work with.

In addition to all this, it should be noted that the Dead Sea materials are contributing to the critical study of both the Old and New Testaments. Many scholars feel that now a pre-Maccabean date must be given for all the Psalms. The fact that Esther is not yet represented in the materials may support the view that it is of late date. Since Daniel is treated as a non-canonical rather than as a canonical book, a second-century date may be called for. In the New Testament field, a great deal of space has been given to the similarity between the Qumran material and the Gospel of John.

Scholars who are working closely with the Dead Sea material are quick to point out that many of the conclusions drawn will undoubtedly have to be revised later. So far the main problem has been in collecting and editing what has been discovered. Not enough scholars have had time to test the hypotheses that have been advanced. But whatever revisions may be called for in the interpretation of the Dead Sea materials, there is no doubt but that they have had their influence on the trends.

Operation Television

By ROBERT F. CLAZIE

*Suggestions for "grabbing" the viewer
where he is and "taking" him to church*

TELEVISION is a wonderful tool that we have in our hands. We ought not be afraid to use it, but we ought to use it on its own terms.

Whether we like it or not, whenever we appear on television we are being compared and contrasted with the best professional performers. The general public expects us to measure up.

The most common experience for preachers is conducting the five-minute devotional period. Stations give some free time to public service and, quite frankly, the easiest way they can discharge this responsibility is to offer the opening five minutes daily to the ministerial association. This keeps the Federal Communications Commission happy; the public thinks the station management is magnanimous; and it is a cheap way to fill

the opening five minutes when there isn't much of an audience.

That five-minute period is a marvellous opportunity! We can build an audience just like any commercial program must build its following, and we can use that time creatively for the Gospel.

Don't ever turn down air time, no matter how poor it may seem to you. Find out just who is watching at that time, and then build your program to reach them.

But how can you make an opening five-minute devotional period amount to something? Here are a few suggestions.

First, find out exactly who is likely to be tuned in. The station sales office will have this information, and it will be fairly accurate.

Suppose you have a five-minute spot at 2:55 P.M. You have five minutes for a devotional period and you will be followed by a cooking school program.

Obviously there won't be many

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Methodist Church, Eureka, Calif.*

men watching at this time, so forget them. Who will be watching? Housewives, of course. Program to them.

In your pastoral calling do you ever sit in the kitchen and talk with a woman while she is mixing a cake or doing some other kitchen chore that can't be dropped when you arrive? Probably. All right, that is just what you are doing now. You are literally talking to one woman in her kitchen or ironing room. You are not addressing the Woman's Society or a church full of people. You are talking to one woman at a time.

Maybe you think you cannot be devotional in a kitchen. Ask your wife if she thinks this, too. No doubt she will tell you that the average woman has got to have her devotional periods right there over the sink, or else she won't have them. All right, turn this to your own advantage. Start where this housewife is and take her where you want her to be.

If the studio is so arranged that you can do it, start right in the kitchen set that is arranged for the cooking school program. Be seated at the table with a cup of coffee, if that will make you feel more informal. Talk about meditation and how important it is to have such periods during the day. Point out that when she is having a cup of coffee may be the only time in a day a homemaker will get for her devotions. Most of the time she

is busy with the pots and pans and flour sifters—gesture toward them as they are apparent about the kitchen—and this coffee break is a good time to get more than just physical refreshment.

Reach in the kitchen drawer and pull out a copy of *The Upper Room*, or some other devotional guide, and talk about such aids to devotion. Demonstrate how to use it.

If you are going to pray, do something logical TV-wise. That is, remember that television is a visual medium. Take advantage of that to create the frame of mind you want in your viewer.

Instead of offering her the top of your head, as you bow in prayer, have the camera "dissolve" or fade to a religious picture that does have the sort of mood you want to create. The director can do this with a 2- by 2-inch slide of one of the religious masterpieces; or with a flat wall print, such as the church-school teaching pictures; or perhaps with just an open Bible on a table.

You may decide to set up a worship center elsewhere in the studio; and, when you come to the closing prayer, the camera can change to a shot of the cross, or the Bible, or flowers and the cross, or an appropriate picture.

Use a little imagination. A packing crate with a cloth thrown over it and some artificial flowers and a wooden cross can be just as effective.

tive as a great cathedral. Remember that this is a branch of theater, and with a little ingenuity you can make the audience feel anything you want them to feel.

Now, you are demonstrating how to use *The Upper Room* and concluding with a prayer. Let's say the camera made a fade to a worship center in another set in the studio. You want to close with an invitation to attend worship service and a benediction. A few feet from the worship center, which is in front of a flat—a studio "wall"—put something on that flat to



suggest a church window. An artist or scene designer can create one out of poster board and a few pieces of cellophane paper, if you want to be really fancy. Or simply a picture on the wall will help.

During the prayer move into this second set, in front of the window or picture. You might even put on your pulpit robe, if you can do so quickly and if it seems in con-

text with your aim. At the end of the prayer the camera may dolly back from the worship center until the picture includes you, then it could dolly in on you for a close-up. This simply means that it will roll back to give a wider picture, including you now; then it will roll forward to show you alone in front of the window or picture.

Have soft organ music come into the background during the prayer. Have it fade out now as you give the invitation to worship and the benediction. The TV picture then cuts to black or the title card or whatever its regular format may be, the music comes in at full volume, and the announcer signs the program off.

If you have behaved like a normal, friendly person while in front of the cameras, you will have done more real practical preaching than you do on Sunday morning. There is no doubt that you will have a bigger congregation.

For a modification of this same five-minute devotional program, you may find yourself talking to an audience that is not exclusively women. We had such a program in one community where I had the opportunity to co-ordinate the ministers for it. I had been preaching ease of appearance and naturalness with only moderate success, when one day an accidental stroke of genius put my point over vividly.

One of the ministers was scheduled to conduct the opening devo-

tional period on a certain day; but he forgot about it and went fishing. Out in a boat, he realized it was just 15 minutes until he was due on the air. He had on his old fishing clothes, of course, and had just caught a really big one. He dashed into the television studio with the fish in his hand. He ad-libbed his way through the five minutes, talking about how Jesus challenged the fisherman and giving a most effective challenge of his own to follow Christ and become fishers of men.

Before he got away from the studio, a phone call came asking him to make a call immediately. He did and found a family in desperate circumstances emotionally, ready to give up and seek a divorce. The husband, who had not contacted the church for years, said that he saw the program quite accidentally and, if any preacher was human enough to go on the air in those old clothes, maybe he could understand. That family came into the fellowship of the church, and it is now among the most creative families in the community.

Use common things to make your point. Television is an eye-catching medium. Take advantage of that and use visual aids to arrest attention. You must "grab" your audience in the first few seconds,

or you will have lost it entirely.

Next to the fisherman's program mentioned above, the most memorable one made use of a kitten. I was talking about how we must learn to live by God's laws. Just the day before the kitten had ruined a lace tablecloth by climbing on to it. I told this story, holding the kitten in my lap and letting him play with a ball of yarn.

When I wanted to leave the animal and talk more seriously to the audience, the camera simply rolled in for a close-up of my face. Then it faded to a slide picture of Jesus for the closing prayer. This was the simplest kind of production, and yet effective.

One further suggestion: why imagine that you have to be seen on every program? You may use slide pictures of natural beauties—lakes, rivers, shorelines, flowers, and so on—slowly changing while your voice is heard reading from the Psalms or selections of poetry, or just talking.

If you want a period for personal meditation, recorded music and a sequence of slides or flat pictures is sufficient. Motion picture film is ideal, of course, but this is often impractical because of the expense. A sequence of still pictures is an acceptable substitute.

History of Man

Human history is in large part tragedy, and the tragedy consists in man's abuse of his freedom.

—KENNETH SCOTT LATOURETTE in *Master of the Waking World* (Tidings)

*A review of the traditional
burial rites of our culture.*

Funerals, Morticians, and Cremation

A PANEL



LAURENCE E. NYE, pastor, First
Methodist Church, Portland, Oregon.

CREMATIOn, in my estimation, is the quickest, most humane, least expensive, and most dignified way to prepare a body for burial. It simply utilizes the same processes of nature which accomplish the change of dust to dust, but does it faster and better. It removes the temporary quality of the human body from further consideration and leaves contemplation pointed in the right direction—toward the things of the soul and spirit.

Of course, cremation does not guarantee that there will be no viewing of the body before disposal. More and more the custom is to let cremation follow a regular traditional funeral service, in which

the body has been viewed by friends and relatives before being taken away.

The ideal way, in my judgment, is to conduct a simple, dignified service soon after death. The service would be attended by members of the family and close friends whom the family might desire to have near them. This would be followed within a few days by a well-planned memorial service in the church.

In the memorial service should be sounded the note of Christian victory, even to the singing of hymns. I realize that this is not yet a general practice, but it is sound, Christian procedure, and will one day be the rule rather than the exception.

This is not an attempt to rob the body of meaning. When death comes, the body remains as the sole visible proof that life existed,

and the form is that in which the person was known and in which he fellowshiped with family and friends. It should be handled with love and dignity, but it should not become paramount in the funeral procedure, nor get in the way of the real meaning of life and death.

Scriptures and prayers sonorously and "weepingly" read, with poorly chosen hymns poorly sung, maudlin poetry read as from a sepulchre on a hillside, can start the outer evidences of wailing grief. Sometimes, all that has been done constructively for persons gripped in real grief can be undone in a moment when they gather about the bier of a dear one, remembering when the lips spoke and the hands moved in kindly ministration.

Bodies are often decorated beyond recognition, placed in a very

advantageous position under the spotlight, and covered with an expensive lace veil to affect an "other-than-earth" appearance. The surroundings include a simulated pathway to heaven, blinking stars in the ovaled blue ceiling above, birds singing in a nearby, glassed-in rock garden, and streams of water gurgling over the rocks.

Cremation actually assists the mourner in creating true perspective and in evaluating his situation in such a way that his readjustment to life comes easier, on more solid ground. His remembrance is that of a life rather than of a body. His vision of the life eternal is not clouded with the sight of the life temporal. This puts the handling and meeting of death on a more Christian basis than do some of our traditional methods.



BRUCE D. RAHTJEN, pastor, Holley-Clarendon Charge, Holley, N.Y.

MUCH HAS been said about the near-barbarous nature of our funeral customs today, but few of us have done anything about it. We stand idly by while the mortician replaces the minister as the one to be consulted first

when death occurs. We watch in silence while he provides our parishioners with expensive and partly unnecessary services.

The time has come for us to decide what funeral practices are compatible with our Christian beliefs concerning life and death.

An overemphasis on the physical body runs through most of our funeral practices. The mortician uses all his arts to restore the body

to a natural appearance. In many funeral homes the body is even on display during the funeral service.

Naturally, such public display forces the family to put all they can afford (maybe more) into an impressive casket. Often the mortician suggests that this casket and the body of their loved one within could be damaged by water or ice in the grave. They really should invest in an expensive metal or concrete burial vault, in order to keep the body in good condition as long as possible.

Is this emphasis on the body consistent with our Christian faith?

We realize that the physical body must inevitably return to the elements from whence it came. Why do we feel it necessary to slow down the process with burial vaults and such? Are not our Orthodox Jewish brethren more logical when they place the body in a plain wooden box? Cannot Christians develop funeral practices that are in accord with our religious beliefs, as well as being humane to the family of the deceased?

A few years ago a Presbyterian businessman worked out, with the help of his pastor, a procedure to be followed in the event of death. According to this man's decision, his body was to be cremated at once. For two days afterward his family would remain at home to greet those who called to express their sympathy. On the third day a memorial service was to be held.

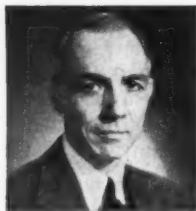
The emphasis was not upon a lifeless human form but upon the marvelous message of immortal life through Jesus Christ.

Although cremation is more appropriate in many ways than burial, there is a third possibility that brings satisfaction to the family, as well as honoring the memory of the person who is gone. After death, the body is of no more use to the deceased or his family, but it remains valuable as a textbook for medical instruction and research.

A first reaction to this idea may be one of horror, but the matter is too important to be dismissed on the basis of an unfavorable first impression. For years the bodies of homeless people have been turned over to medical schools. Now, increasing numbers of people who have homes and family and friends are willing their eyes or hearts or other organs for medical use. Especially is this true when there is some special disease that makes the case particularly valuable for scientific research.

Most ministers feel that something should be done about prevailing funeral practices, but they are at a loss to know exactly what course to take.

As ministers, we owe it to our people to become well informed on these matters, to decide what we believe is fitting and proper in relation to our Christian faith, and then to share these views with our congregations. [*Please turn page.*]



HENRY E. KOLBE, *professor of Christian ethics, Garrett Biblical Institute.*

HOW TO dispose of the bodies of the dead has been a problem throughout history. In our culture, the generally accepted pattern is that of burial. The funeral has tended to overemphasize factors that, from a Christian point of view, should be incidental.

Christian faith, when it is true to its biblical sources, holds the body in high regard. It is a part of God's creation and, therefore, good. The body and physical life are of great significance, though not of highest value. Death, therefore, is a serious fact, but it is not an absolute evil. It is not to be sought as a positive good, but it is not to be fled from.

There is a need for the facing of the harsher aspects of the reality of death—a need to accept the fact that the body does not live forever, but that it is a part of the perishable world.

Because the body is good it is to be honored in life and in death. Respect for the body of the dead is significant because of its relationship to the treatment of the body in life. A society which does not respect the dead will not long re-

spect the living. The care of the body of either the living or the dead, however, should not be a matter of over-concern.

In biblical teaching there is no prescription or commandment concerning the form of disposition of the body. Ceremonial burial, customary among the Jews, has been most commonly practiced by Christians. Neither is there a specific prohibition against any other disposition of the dead. The common practice of burial is that of custom, not of God's command.

The Christian doctrine which appears most directly involved in the mode of disposal of the body is that of eternal life, particularly as it is associated with the resurrection. If we take Paul's great chapter on life after death (1 Cor. 15) as the pattern, we shall see that the Christian conception of resurrection does not require the gathering together and the restoration of the old body.

But Paul suggests that there is a new body—a spiritual one to take the place of the natural, a heavenly to replace the earthly, an imperishable to replace the perishable.

What has this to do with cremation? First, cremation does not involve desecration of the body any more than embalming.

Second, cremation removes the

physical form from the position of centrality and helps lessen what may rightfully be called idolatry of the body.

Stewardship of resources is also involved. Customary burial presents no problem where population is relatively sparse and land is plentiful. But in an increasingly urbanized culture consideration of land use arises. Many cities are restricted in needed developments because of cemeteries in the way of the proposed changes. Setting aside of relatively large areas for cemeteries touches on the question of stewardship of possessions.



WILLIAM H. HELRIGEL, JR., funeral director, Albion, Mich.

CREMATION, which goes far back in the history of humankind, began in the United States in 1876, when Dr. F. Julius LeMoyne built a crematory at Washington, Pa. The first body to be cremated was that of the German theosophist, Baron de Palm.

During the remaining years of the 19th century the advocates of cremation added to their numbers—New England Protestant ministers, physicians, and sanitarians in

Another economic factor concerns the funeral itself. The funeral has become increasingly elaborate and costly. Survivors caught in this cultural pattern are not able in the time of shock and grief to break free from it even for their own self-protection and welfare. Cremation would relieve this problem somewhat.

The things that matter most should not be allowed to be lost—namely, respect for the body without undue sentimentalism or idolatry, the inevitable fact of physical death, and the equally strong Christian assurance of eternal life.

the larger cities. Their arguments were sanitary and esthetic.

Funeral directors consider cremation to be a matter of personal choice, and, in general, they neither encourage nor resist the practice. However, as a Christian layman, I have tried to justify cremation.

Cremation advocates say that streams and reservoirs may be polluted when located near cemeteries in which burials are made, thus endangering municipal water supplies. But, at least 90 per cent of the burials today are made in waterproof burial vaults. No contamination of the soil is possible.

Also, the impression persists

that, when cremation is used, a casket is not selected from the funeral director. Such is not generally the case. Normally, after the body has been prepared and dressed, it is placed in a casket selected by the family. A funeral service is held and the casketed body is taken to the crematory.

The committal service may be held at the funeral home or at the crematorium-columbarium. In the case of interment the casketed body is taken to the place of burial, and the family usually accompanies it to the graveside.

Aside from these slight variances in procedure the method of preparation of the body, the selection of the casket and the arrangements for the service are identical in many cases.

There is a charge for cremation, and the family may select an urn in which the cremated remains will be deposited following the service. This urn may then be placed in a niche in the columbarium, or interred in the family plot.

Under the circumstances I have described, there is little difference in cost between the purchase of a family columbaria, cremation, and inurnment, and the purchase of a cemetery lot, a burial vault, and interment.

The modern cremation retorts are indirectly fired and are noiseless, smokeless, and odorless. They attain a heat of about 2,000° Fahrenheit. Approximately 90 minutes

are required to reduce the casket and body to its component elements, both gaseous and mineral. The metal is either drawn off in a molten state, exhausted out in light ash, or removed by magnet.

When the cremation is completed, nothing is left but six to eight pounds of pure lime ashes.

Those who advocate cremation say that it does what nature does in returning the body to the earth from which it came, only quicker.

A West Coast minister, the Rev. A. J. Wells, has put it this way: "Cremation will yet supersede the old methods of sepulture. It is reasonable, it is safe, it is clean, it involves no pollution of the ground, it appeals to the imagination."

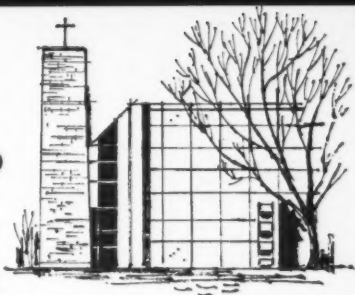
As a funeral director, I feel that a bereaved family, seeing its loved one prior to burial, gains an assurance from the realization that the serenity they see will remain undisturbed.

One's memory of a departed loved one is associated with the physical being—how he smiled, how he looked as he sat across the table or in his favorite chair. The spirit of the person is reflected in the physical appearance as well as in his words and actions. To destroy that memory picture with the thought that those physical features, so dearly loved, were being consumed by the intense heat of cremation would hardly serve to preserve the bereaved's peace of mind and heart.

But is it a church?

By EUGENE RASKIN

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Architecture, like art, reflects current thinking and attitudes.

THE current boom in church building has produced, along with the usual spate of innocuous traditional copies, a great number of unfamiliar-looking edifices in the modern manner. Over the land the Sunday morning eyes of church goers widen in mingled pride and perplexity, as even admirers of contemporary architecture are heard to mutter, "Maybe it's beautiful—but is it a church?" That's a good question.

The consternation and the attending controversy are not limited to laymen. At the 1958 Conference on Church Architecture, Walter A. Taylor, director of education and research of the American Institute of Architects, remarked that in the church field his profession is "suf-

fering from architectural indigestion."

On the other hand, Father Reinhold, an authority on liturgical art, writes, "A church building that does not speak the stylistic language of the age in which it is built . . . is suspect of escapism by using a style that is dead." Perhaps the only clear fact that emerges is that we will have no significantly expressive church architecture until we—architects, clergy, laymen—learn what religion means in mid-20th-century. It is impossible to express a thought you do not have.

Setting aside the architectural battle for the moment, let us examine the boom itself. It is, of course, not an isolated phenomenon, but part of the over-all building spree which in the past decade has jammed our cities with new office buildings and covered our countryside with new developments to swell the numbers of those who struggle, like desperate salmon, in the daily commuting stream.

New residential areas mean new

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inhabitants—people in the process of forming new roots. Many are young couples with small children and a consequent concern for the standards, physical, civic, and moral, of their new communities. They want to join in the fight against delinquency, grade crossings, and thick-headed school boards. They want to make desirable friends in whose company they can drink refreshments and exhibit their barbecue equipment.

What more direct way to do all this than through the church? And if existing churches are inadequate, or if there's no church at all, why not build? In the recent era of prosperity, the money has not been hard to raise. The new people are mostly well-to-do, and church contributions, after all, are deductible.

To these "practical" reasons one must add the apparently sincere desire of many young families to rediscover the values of religion—perhaps in search of emotional security in an atomic world, or perhaps in simple revolt against the revolt of their parents.

What puts the architect into his expressive dilemma is the new emphasis by the church on social, civic, and welfare activities, out of which to a large measure the increased demand for churches grows. That means club rooms, class rooms, social halls and the like, in addition to the normal provision for worship. These new functions of the church call for new architec-

tural solutions, not merely in terms of physical elements, but more important, in terms of the expressive statement through architecture, of how we feel about God and the religious act.

In the Middle Ages there was no such problem. One knew very well how one felt about God, and in what spirit he was to be approached. God was an impenetrable mystery, to be worshiped but never to be understood. The Gothic cathedral, with its high, dim vaults, its darkly glowing stained glass, its cold masonry, and its miserable acoustics which gave such enchanting overreverberation to every sound, was a perfect setting for the flowering of this attitude and the ritual that dramatized it. The power and the clarity of this architecture remain unsurpassed. The point, of course, is that both the power and the clarity were possible because that which was to be expressed, a particular attitude toward God, was strong and clear in the minds of the people and their architects.

In the Renaissance, God emerged from the new wave of rationalism and materialism with most of his mystery washed off. He became, instead, the most successful merchant prince and general of them all. Small wonder, then, the image having become what it did, that churches took on the forms of Roman palaces and temples—ornate, gilded, and tapestried to

the saturation point. Mysticism was dead: long live monumentality!

New England saw God become a democrat; again, the church told the story. There was no ostentation, no glamor, no mystery. You came right in, and if there was something you wanted to talk to God about, you stood right up and told him what was on your mind. To repeat, the simple clarity of this architecture stems from a direct awareness of what religion was all about and what it meant in that period. So the architect had no trouble with expression, because he knew exactly what he had to say.

Today the poor architect just does not know what his church has to say. For God is no longer the Merchant Prince, the Democrat, or the Mystery. In this country, at least, he is more often than not the director of the community center—a concept not easily susceptible to dramatic architectural statement. (The problem applies to the churches of all denominations, though with perhaps special acuteness to synagogue design, since Judaism in America has less architectural tradition to lean on.)

Not that the architect of the mid-20th century is any less gifted than his predecessors. In fact, with the vast technology now at his command, his range of artistic expression is greater than during any period of the past; in commercial, residential, and public architecture breathtakingly exciting work is

being done. The gags of traditionalism are utterly cast off and a new architecture is springing up, speaking vividly of the values of our culture. But when it comes to church architecture the values themselves being unclear, the best we hear is a kind of double talk.

Clearly there is no longer room for stylistic traditionalism, since any disavowal of the new social orientation of the church would be as dishonest as the anachronistic architecture it would imply.

A NEW and valid contemporary expression must be found, regardless of how many eyebrows are lifted and sentiments offended. But, of course, it is a search easier called for than realized. Church boards and architects, being only human, are not always unswerving in their dedication to the ultimate ideal. Understandably, they are sometimes affected by other factors, of which at least three deserve consideration.

Prestige, for one. Stamford, Conn., for example, may want to show the world that it is an up-and-coming community, beside which its neighbors, Norwalk and Danbury, can hardly be rated as much more than horse-and-buggy towns. This noble purpose is, one must confess, admirably served by a dashing new church built in the shape of a fish, made of triangulated concrete ribs. At the risk of being called a cynic, one is tempted

to suspect that the design was inspired by at least a hint of a desire to do something striking, rather than a unadulterated effort to discover and express what God means in this day.

A second factor exists in the commendable wish to assert the rightness of religion in modern life. An "advanced" church design is most helpful in this task, since it states that the worship of God is far from old-fashioned. On the contrary, it is as up-to-date and progressive as Freudianism and nuclear physics. The more "advanced" the design, the stronger the statement, until the sad result is that emphasis substitutes for conviction, dramatics for drama, and form for content. The architecture says much, but conveys little.

The third operative factor is the ego of the architect himself. An architect is, after all, a creative artist, which means that no matter what he is building a monument to, it is also a monument to himself, the subjective individualism of the creator being an inevitable part of all his work.

Sometimes, however, the objective content of what he is dealing with is of such decisive clarity that the marks of his own personality become subordinate in the total effect. But since such clarity fails to exist today in the meaning of religion, a church commission understandably begins to suggest to the

architect an opportunity to exhibit his exuberant originality, rather than a challenge to his insight into the essence of the question.

Nevertheless, it is in this last factor—the creative ego of the architect—that the most significant hope for the future of church architecture lies. It is always the artist, in the end, whose task it is to synthesize and give moving form, in picture, word, or structure to the basic values of his period. When an architect comes along who both feels deeply and is able to externalize the meaning of religion here and now, we shall at last have a church architecture which is of true import.

One such architect is Le Corbusier. In his church in Les Vosges, he has both felt and stated this meaning. With plastic concrete shapes, freely molded, he has found an organic expression which speaks effectively of the unity of soil and man as works of the same Creator; but it is a statement which, however valid it is for peasant-rooted France, would hardly have equal application to an automotive, commuting America.

The answer has not been found, but in a thousand church-board meeting rooms, and a thousand architects' offices, the search goes on. Meanwhile, to those who on viewing the latest hyperbolic-paraboloid ask, "But is it a Church?" one can only reply, "It is, if you think it is."

On Saying the Apostles' Creed

By RALPH GRIESER

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HOW DO you feel about the Apostles' Creed? Are some of its phrases a problem for you?

I was no longer troubled by this historic affirmation once I made certain observations:

The creed is a symbol of our faith.

The creed grew out of devout thinking and living.

The creed began with the baptismal formula at the end of Matthew's Gospel where Jesus speaks:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit.

The early church felt the need for a formula by which a convert might take his stand. They began with "I believe in the Father, the Son, and the Holy Spirit."

This baptismal formula, which is similar to Pauline benedictions, grew as the new faith defended itself against enemies inside and outside the Church. A milestone was reached in the Old Roman Symbol, an early crystalization which developed from the trinitarian benediction and baptismal formula. By that time the Old Roman Symbol began: "I believe in God the Father Almighty. . . ." It continued by saying more about Jesus Christ and concluded with a reference to the Holy Spirit and the Resurrection. The creed was growing up.

Then came the generations when the Church took a courageous stand

in defense of the true nature of Jesus Christ. For me, this is what gives top position to the Apostles' Creed. It presents for all time the object of our faith—Jesus Christ in his fullness.

Debate raged within the Church about the nature of our Lord. It was nailed down in the opening lines of this creed which insisted that God was the creator and also the father of Jesus Christ.

Also, in those days, some argued that the life of Christ was that of a spirit only, and his bodily form a mere phantom. Again, the truth was formulated in the creed:

. . . born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried . . .

Since it was not so hard to defend the divine nature of Jesus, the two natures were preserved for our salvation as the creed was hammered out. The Son was made man; he came from God; he returned to God; he remains with us.

The creed is not a complete summary of our faith. It is enough to enjoy the creed as a symbol of him who is both human and divine. In this historic symbol we have a bond in him who gives us confidence to draw near to the throne of grace. First and foremost the creed says that "Jesus is Lord."

He comes down to us. He brings pardon. He abides as only God abides. He wins our worship.

*John Wesley's "directions"
for Methodist worship were
both practical and rational.*

The Spirit of Methodist Worship

By JOSEPH D. QUILLIAN, JR.

JOHN WESLEY has something to say to present-day Methodists about worship; and we are more than ever ready to listen.

There are at least two reasons for our present readiness. One is the fact that our churches today are far nearer Wesley's idea of what a church ought to be than were the scattered groups of Methodist worshipers meeting irregularly in private homes or other makeshift quarters in frontier days.

Neither Mr. Wesley nor our Methodist forefathers here were to blame for the fact that frontier Methodism could not make much use of the Wesleyan suggestions for worship services.

Another reason is the fact that we now see the need for worship services that are more than "preach-



ing and preliminaries." We have a growing number of full and fixed orders of worship, church architecture that expresses the beauty of holiness, and more about worship in our books and periodicals and even in our private conversations.

What then, does John Wesley have to say to us?

His *forms* of worship are not the most important of his contributions on worship. What he says about the principles and spirit that

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may guide us in shaping our forms is more significant. And these principles of worship are stated in John Wesley's *The Sunday Service of Methodists in North America, with other Occasional Services*.

In 1784, the first edition of *The Sunday Service* was printed in London. It was nothing other than the 1662 *Book of Common Prayer* of the Church of England, abbreviated and adapted. Mr. Wesley omitted 19 of the 32 parts into which the contents of the latter are divided, made changes of varying degree in the remaining parts, and added a collection of hymns.

The contents of *The Sunday Service* are as follows and in this sequence:

"Proper lessons to be read at Morning and Evening Prayer; the order for Morning Prayer every Lord's Day; the order for Evening Prayer every Lord's Day; the Litany or General Supplication to be said upon Wednesdays and Fridays; a Prayer and Thanksgiving to be used every Lord's Day; the Collects, Epistles, and Gospels to be used throughout the year; the order for the administration of the Lord's Supper; the ministration of Baptism of infants; the ministration of Baptism to such as are of riper years; the form of solemnization of matrimony; the communion of the sick; the burial of the dead; select Psalms; the form and manner of making and ordaining (sic) of superintendents, elders,

and deacons; Articles of Religion and A Collection of Psalms and Hymns for the Lord's Day."

The principal intention of *The Sunday Service* is to provide for the regular services of corporate worship. There are three for Sunday: Morning Prayer (which is most nearly comparable to our regular Sunday morning service); Evening Prayer (our Sunday night service); and Holy Communion (which normally followed Morning Prayer). In addition to these, Mr. Wesley advised "reading the litany only on Wednesdays and Fridays, and praying extempore on all other days."

The first edition of *The Sunday Service* contained as preface a letter addressed to "Dr. Coke, Mr. Asbury, and our Brethren in North America." The letter cites the circumstances that left Methodists in America without ecclesiastical authority. He said that Lord King's account of the primitive church convinced him that bishops and presbyters were of the same order and consequently had the same right to ordain.

Since there were no bishops in America, no parish ministers, and none to baptize or administer the Lord's Supper, he named some men to be superintendents and to act as elders by baptizing and administering the Lord's Supper. He also prepared a liturgy differing little from that of the Church of England which he advised all

traveling preachers to use on the Lord's day in all their congregations, reading the litany only on Wednesdays and Fridays. He also advised elders to administer the Supper on every Lord's Day. He said that if anyone would point out a more rational and scriptural way of worship for the Methodists in North America, he would gladly embrace it.

The third edition, printed in London in 1788, and the fourth edition, printed in London in 1792, carried the title: *The Sunday Service of the Methodists; with other Occasional Services*.

The two prefaces and the contents of the services themselves reveal three concerns of John Wesley for the worship of "the poor sheep in the wilderness": The evangelical, the ecumenical, and the practical.

The Evangelical

1. John Wesley expected the Methodists to be a worshipping people! He considered worship to be essential to the effecting of God's gracious will in men. It was to make the worship available to the American Methodists that brought Mr. Wesley at last to ordain preachers and to devise *The Sunday Service*. Two services on Sunday, one including Holy Communion; services of the Litany on Wednesdays and Fridays; and extempore prayer on other days! The volume and quality of worship made certain that Methodists would

live lives regularly accessible to the renewing and sanctifying influence of God's grace.

2. The preponderance of Scripture in *The Sunday Service* assured constant grounding in the very evangelical witness itself. For instance, according to Edward Hobbs in *The Wesley Orders of Common Prayer* (National Methodist Student Movement, P.O. Box 871, Nashville, Tenn., \$1), "about 95 per cent of the order for Morning Prayer is straight out of the Bible. Even parts like the General Confession, which were 'composed' by the Reformers or other post-biblical saints, are almost wholly a tapestry woven of biblical passages."

The Psalter—which has advantage over "responsive readings"—and the hymns identify Methodist worship as thankful and joyful celebration of the Gospel. Evangelical worship, at its soundest and most elevating, sings the Gospel with Gospel spirit in the Gospel words. And so with *The Sunday Service*!

3. *The Sunday Service* provides for participation by the people. This stands in judging contrast to the "spectator services" of a later day in which almost everything that takes place is done by minister and choir with the people looking on. The Word—the Evangel—is primarily God's action that takes us up into itself to *act* in redeemed living, which basically includes glorifying God for his grace expressed in creation and made

known through Jesus Christ and the Holy Spirit.

4. The services in *The Sunday Service* are evangelical in experiential effect. They are devised to bring us before God's judgment, to induce our confession, to assure us of God's forgiveness, to proclaim to us the redeeming Word, and to bring us to participate in God's offering of himself to us through Jesus Christ that we may make offering of ourselves to him and so live in that joyful thanksgiving that marks the Christian.

The Ecumenical

1. In the truest sense, to say "ecumenical" is to say "evangelical." And to be sure, we cannot say evangelical without saying ecumenical. For the gospel of redemption and sanctification is for all men, and Christians of all expressions are brothers together in the gift of God's grace. This awareness is evident throughout Mr. Wesley's preaching and work. But there are ways in which John Wesley is explicitly ecumenical in his framing of *The Sunday Service*.

2. Being the exceptionally well-informed man that he was, Mr. Wesley could not have failed to know the broad ecumenical base of the orders of worship of which he said: "I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety." He must have known that

Archbishop Cranmer shaped the liturgy which was the forerunner of the 1662 *Book of Common Prayer* from liturgies that had come from the ancient church through the Roman and Gallican rites into English usage. Furthermore, John Wesley must have known that Cranmer drew directly from the Greek rites and the Lutheran orders. It was no narrow, defensive, sect-like liturgy that Mr. Wesley praised, but one that breathed the life of the whole Church from apostolic days to his own time, and which carried in its soul a timeless catholicity that was at one with the spirit of John Wesley himself.

3. There is, however, a notable ecumenical note concerning *The Sunday Service* which goes beyond Mr. Wesley's disciplined and informed appreciation of the total heritage in which he stood. He saw that gathered heritage in the light of the past that was the Scriptures and the early Church themselves, and in the light of the future of the new freedom in which God from time to time places certain of his children. In the conclusion of his letter that prefaced the first edition of *The Sunday Service*, he feelingly said concerning the American Methodists: "They are now at full liberty simply to follow the Scriptures and the primitive church."

This statement of Mr. Wesley's, along with his speaking of his presentation of a liturgy as "a little sketch," his "advising" rather than

ordering with regard to the use of certain services, and his expression of willingness to embrace any proposal for a liturgy that was better than his—*plus* the very fact of his own alteration of the liturgy that he prized so highly—indicate that he did not expect the shape of Christian worship to stand still at some point previous to him, nor yet to stand still *with* him. By his action and his words, John Wesley expressed at its best “the responsibly ecumenical”—the appropriation in depth and breadth of the whole Christian heritage, and responsiveness to the Holy Spirit in the present with its own demand for pertinence in the worship of God.

The Practical

1. The most obvious practical concern of John Wesley in devising *The Sunday Service* is that he was moving to meet a specific, actual situation. In fact, the entire letter which prefaced the first edition of *The Sunday Service* can be read as a rationale for his *practical* actions of ordaining preachers, appointing superintendents, and providing services of worship for the Methodist people in America. The Church, in its polity and in its worship, must meet the situation in which it is, if it is to be an effective proclaimer of the evangelical Gospel.

2. Another practical aspect regarding Mr. Wesley's proposal of *The Sunday Service* is that he did

not consider the forms that he suggested to be fixed and final. “If anyone will point out a more rational and scriptural way of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it.” He evidenced sound good sense in citing the criteria of “rational and scriptural” as tests for worship, as well as by recognizing that there might be valid alternatives to the details of his proposal.

3. The practical concern also is apparent in the nature of the services themselves. Morning Prayer, Evening Prayer, Holy Communion, the Litany, and extempore prayer provide both adequacy and variety. The services were shortened so as to be of reasonable length, but they were not robbed of any of the essential elements of worship.

The outcome of a study of *The Sunday Service of Methodists in North America with other Occasional Services* is admiration not only for the work itself, but also for the man who caused it to be. But the very principles and spirit of the man warn us that we do him an injustice if, nearly two centuries later, we simply adopt his work in services of worship without reasoning as he reasoned. We need to be in constant awareness in our work in worship that when we appropriate John Wesley and his work, we must appropriate the great central, catholic, Christian heritage, and we must be responsive to the guidance of the Holy Spirit in our time.

Condensed from the Irish Christian Advocate

How can we explain resurrection?

By FRED B. REA

**We may be on a threshold
of exciting new developments
in Christian theology.**

HOW are the dead raised up? What do we mean when we declare: "I believe in . . . the resurrection of the body"?

These are perplexing questions. When Easter comes we usually avoid them. We preach about the resurrection of the soul, raised up from the death of sin. Or we proclaim the "life everlasting," guaranteed to us by the fact of the empty Tomb. When we do come to earth, we tend to represent the Resurrection of Jesus as though it were of the same order as that of Lazarus—a temporary return by Jesus to life in his physical body—reanimation rather than resurrection.

None of these teachings really embraces the meaning of the doctrine of the resurrection of the body. The first is simply the doctrine of regeneration, proclaimed in an Easter setting. The second, as Oscar Cullman has reminded us,

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is not a distinctively Christian doctrine. The third teaching, which proclaims the physical reanimation of the body of our Lord, is quite misleading.

Jesus was not brought back to physical life. He was resurrected, not reanimated. His physical body was raised up into a more-than-physical substance.

How then are the dead raised up, and with what body do they come?

When Mary found the Tomb empty, her first reaction was to conclude that someone had removed the body. On the arrival of Peter and John, this theory was rudely shattered.

They concluded Christ had arisen in a Resurrection body, that is, a body whose substance had been altered and made capable of existing upon a higher plane of reality than that in which he had existed.

This transformation was not unheralded. During his life on earth there had already been foreshadowings of a transformation of substance. For example on the Mount of Transfiguration his whole body had become irradiated, so that it glowed like molten steel.

On the way down the mountain,

Jesus had warned the three disciples not to speak about this matter to the others until after the Resurrection. *So they kept the matter to themselves, questioning what the rising from the dead meant.* (Mark 9:10.)

These words provide a key to this mysterious event. It had been planned by God in order to prepare the minds of the disciples for the day when they would have to seek an understanding of the significance of the empty tomb. The mortal body of our Lord was finally transfigured.

The substance was changed, but not his form of appearance. There was continuity between the old and the new. His Resurrection body was not an entirely new body. It was the old body transformed. The same in appearance, it was endowed with new powers.

In our generation, science has unveiled before our eyes an electro-physical universe whose substance transcends man's former understanding of the laws of nature.

We see, therefore, that our Lord arose in a real body. We may even say that it was the same body but, quickened by the power of the Holy Spirit, its substance has been completely transformed.

There is another very important conclusion to be drawn from the fact of this relationship. The Resurrection body of Jesus was already in existence *before* his Crucifixion. Hidden within the seed of the

earthly body, the life of the new body was already present and was secretly growing. The so-called miracles of levitation and transfiguration, the gifts of healing and the other powers which were manifest in him—these were signs of his superior nature.

Let us go a step farther. When the Holy Spirit enters into the soul, there commences a new creation, the resurrection of the soul. May we not say that the resurrection of the body commences at the same time and in the same way? The resurrecting power of the Holy Spirit gives new life to both soul and body and, for those who are born again, the growth of both continues in secret, side by side.

In the case of Jesus there were actually occasions when, so to speak, this ever-glowing fire was fanned into a flame; then its existence became visible even to the earth-bound eyes of the disciples. But such manifestations were exceptional and occurred only at moments of spiritual intensity.

Let us examine one other aspect of the Resurrection story. On Easter morning Jesus told Mary that he had not yet "ascended up." What did he mean by this? What was his physical condition during the forty days and what, exactly, happened at the Ascension?

The answer to these questions seems to be contained in the relation which we have already discovered between the natural or

the physical and the Resurrection bodies.

During his earthly life his natural body had been, in the biblical phrase, "clothed upon" by the supernatural. Eventually, on Easter morning, it had been "swallowed up," or transformed, into a more glorified substance. But the transformation had not yet been complete. It had been halted temporarily at a slightly more-than-human level.

He had, so to speak, halted on the threshold of the other world because he knew that they were not yet ready to behold him in his full glory. When, in later years at Damascus, he did appear to Paul, the apostle was blinded by the dazzling light of his glory.

What has all this to do with us? Does it not emphasize the immense

gulf that lies between Jesus and ourselves and remind us that his death and rising were alike unique?

That is not the teaching of Scripture. The Resurrection of our Lord differed in degree—but not in its essential nature—from the resurrection of the Christian.

The conclusions to be drawn from this are momentous. The Holy Spirit gives life to our mortal bodies. In the miracle of regeneration there is a new birth of both soul and body. It is not only the heavenly spirit, but also the heavenly body, that has begun to grow within us.

Most people, especially under the influence of present-day ideas of spiritual healing, are prepared to believe that the Holy Spirit brings healing to our physical bodies.

That is an important truth, but

Staff and students outside the Epworth Theological college where the Rev. Fred B. Rea (seated in front) is the principal.



it must not be confused with the doctrine here affirmed by Paul. He is asserting that the same Power—namely the Holy Spirit—who “raised” the body of Jesus into resurrection form, is also at work resurrecting our bodies and preparing them so that when we leave this plane of life we shall be able to ascend to a higher plane. That is the promised *redemption of our bodies*. (Rom. 8:23.) That is how “this corruptible must put on incorruption.” (I Cor. 15:54.)

We are prone to talk of death as the occasion when the garment of the flesh falls away and leaves the naked spirit to fly off in search of another vesture. Paul declares that there is no question of our being naked at the hour of death, for we are already being “clothed upon” by the overcoat of the resurrection body. (See 2 Cor. 5:14.)

But, it will be objected, there is one insuperable objection to any attempt to make comparisons between our resurrection and that of our Lord. Our earthly bodies fall into the ground and decay. His earthly body did not decay; it disappeared. His resurrection was a miracle: All that happens to us at the hour of death is a natural phenomenon.

That is partly true; nevertheless I would still maintain that the difference is simply one of degree and not of kind. He is our prototype. The growth of the resurrection body, during the period of our

earthly life, proceeds step by step with the growth of the spirit. The more mature the Christian, the more “glorified” shall be his resurrection body.

In the case of Jesus, however, it was different. Because of his stainless perfection, the power of his Resurrection far surpassed anything that we can ever expect for ourselves. The physical substance, which on the mount had been temporarily transfigured, was now entirely altered in its nature. In him the victory was complete.

In us it is incomplete. The most we can hope for is that the old, outworn garments shall slip away and that we shall rise up in the new, more glorious robe, which the Holy Spirit is weaving around us.

WHAT are some of the wider implications of the doctrine of the resurrection body?

It is the writer's contention that a great change has been taking place in the sphere of contemporary thinking. Without attempting to go into details, let me enumerate a few of the recent developments.

1. **The New Physics**, which has revealed planes of physical existence completely unknown to 19th-century science. Consequently the classical conception of matter as the direct antithesis of mind is becoming outmoded.

2. **The New Medicine** (psychosomatic in the jargon) which assumes that body and mind are

not incommensurables, but that at every point there are bridges between the two. Consequently we should never think of them apart. All matter is spirit-matter and all mind is embodied spirit.

3. The New World of Extra-Sensory Perception. Telepathy, hypnosis, divining, visions, faith healing, apparitions, poltergeists, mediums and all forms of possession—these and many kindred subjects so long beyond the pale of scientific study and relegated by the intellectually orthodox to the realm of quackery and superstition have at last forced themselves back in the arena of research. With very great reluctance the world of science is beginning to admit that "there are more things in heaven and earth than are dreamt of" in all our philosophy or science.

In every era, Christian thinkers have sought to relate the Gospel to thought forms and experiences of the age. The triumph of the Church during the first century was due, in part, to its ability to translate the Gospel from the thought forms of Hebrew into those of Greece and Rome. Every revolutionary period of the Christian Era has been marked by a counterpart revolution in Christian thought. Most heresies and many of the new sects are monuments erected to record the fact that at some point the Church has been neglecting to relate the Gospel to the new discoveries of men.

In these modern times Christian Science proclaims that there is a power of healing beyond the realm of physical science. The Apostolic churches affirm the psycho-physical aspects of the working of the Holy Spirit. Spiritualism declares its belief in the reality of spirit possession and, by their interest in oriental faiths and practices, the theosophists are searching for a religion which will acknowledge the reality of a larger occult world. More recently the upsurge of interest in spiritual healing has raised a host of questions in the minds of Christians.

All these things are a challenge to our theologians and indicate the need for Christian thinkers to venture into unoccupied territory.

In the opinion of the writer the key to this work lies in the doctrine of the resurrection body. As interpreted in current articles, regeneration is a twofold process—a psychosomatic rebirth. There is both a spiritual resurrection of the soul and a physical resurrection of the body.

By recognizing the existence of this other body which, here and now, exists "within" the physical body, it becomes possible for us to conceive how telepathy, healing, possession and kindred "miracles" can take place. They become intellectually comprehensible operations of the "inner man" which, though physical, can yet transcend the operations of the lower physical world. Starting from this point, we

begin to have a new understanding of Christian doctrine.

First of all, let us look at the doctrine of the Holy Spirit. His power is both physical and spiritual. When he comes the house is physically shaken and the tongues of fire may become physically visible.

Second, we have a new understanding of prayer. Prayer is not just the dispatch of wireless messages to God, asking him to do things. When we place ourselves in the attitude of prayer, we are allowing the divine energy of God to flow through us toward those for whom we pray. If it is a prayer for spiritual needs only, the divine energy is on the spiritual level. But if it is for physical healing, then the same divine energy is operating on a more physical plane.

Prayer then is the process of retransmitting God's healing powers toward another person at either a physical or a spiritual level. In grasping this fact we begin to feel more intellectually reconciled to such acts as the laying on of hands and of corporate prayer at appointed hours.

A third department of theology to be revolutionized is that of the hereafter. It is time for us to give a fuller content to the words, Heaven and Hell. In reacting from medieval Romanism, have we not gone too far, rejecting angels and the communion of the saints and the levels of heavenly existence, to which the Bible bears witness?

There is one more realm in which the subject has special relevance—the missionary church. In the ancient religions of Central Africa, it was generally assumed that although the creator God existed, he had little interest in the ordinary affairs of human life. Most of the interest from the unseen world came from the ancestors who after death remained in contact with the village life and who by means of mere human agents—the *midzimu*—communicated their wishes and received their prayers. At their conversion, African Christians accept the teaching of the Church that they must turn their backs upon this form of communication with the ancestors and usually they are glad to do so. But nothing would convince them that the ancestors are not alive, or that they are ignorant of what is happening or that—in spite of much quackery—there are occasions when they do actually speak through their agents—the *midzimu*.

The Church, therefore, has to realize that if in such a fundamental department of the African's thought world, the Christian explanation does not answer the facts, then it is inevitable that, sooner or later, there will be a revolt which will express itself in the form of spiritualist cults.

Meanwhile I believe that we are on the threshold of exciting new developments in the world of Christian theology.

Did you know there are 22 Hymns for Easter?

By HELEN G. JEFFERSON

THERE are only 12 Easter hymns in *The Methodist Hymnal*, which has 29 Advent and Christmas hymns. And the 12, with one exception, are not very familiar.

One reason is undoubtedly the fact that Easter hymns are sung only one Sunday in the year. They cannot be used earlier. They would not be appropriate during Lent or Holy Week.

Another reason for general unfamiliarity with Easter hymns is probably the fact that, with two exceptions, the tunes are not known to most congregations. Nowhere else in the hymnal are they found.

And there is a third reason: only four of the 12 were found in the older edition of *The Methodist Hymnal*. Congregations do not know them because a worship service, especially on Easter, is no time for learning a hymn.

The minister of music is not faced with a problem on Easter. There are many anthems and solos from which to choose. In a large church with a trained choir, the

unfamiliar hymn can be led by the singers who have given time to practice. But this is not so easy in a small church.

The first hymn on Easter will undoubtedly be Charles Wesley's, *Christ the Lord is risen today*. (No. 154 in *The Methodist Hymnal*). This is the one Easter hymn which is as widely known and loved as a Christmas carol, and not just by Methodists.

What shall the second hymn be? *Sing with all the sons of glory* (No. 150) has wonderful music. The tune is *Hymn to Joy* arranged from Beethoven's Ninth Symphony. If the congregation knows *Joyful, joyful, we adore Thee* (No. 12), they will be able to sing this hymn using the same tune. The music has a note of triumphant joy which makes it very suitable for Easter.

One of the historic Easter hymns which all congregations should learn, if they do not know it, is *Come, ye faithful, raise the strain*. (No. 151) It was written by John of Damascus. This eighth-century

monk lived in Mar Saba, a monastery in the wilderness of Judea. The hymn was translated by John M. Neale.

The music may be unfamiliar, but it is not difficult. The tune is *St. Kevin* by Sir Arthur S. Sullivan. A children's choir would enjoy doing this as a special number.

Another Easter hymn by John of Damascus is *The day of resurrection* (No. 159). It was also translated by John M. Neale. It is set to the tune *Rotterdam* by Berthold Tours. The hymnal suggests *Lancashire* as an alternative. This tune by Henry Smart is used for *Lead on, O King Eternal*.

An even more ancient Easter hymn is *Welcome Happy Morning* (No. 161) by Venantius Fortunatus. He lived A.D. 530 to 609, becoming a priest rather late in life and serving as bishop of Poitiers at the time of his death. This hymn has been translated by John Ellerton from a poem of 110 lines.

Some hymnals use the tune *Fortunatus* by Sir Arthur S. Sullivan, a tune not in *The Methodist Hymnal*. The latter uses the tune *Hermas*, written by Frances Ridley Havergal for this hymn.

This is the only tune in our hymnal by Miss Havergal, who is better known as a poet than a composer. She was, however, an accomplished musician, as well as the author of *Take my life and let it be* (No. 225), *True-hearted, whole-hearted* (No. 255), *Lord,*

speak to me (No. 460), and others.

Another famous Easter hymn which Methodists should learn is *The strife is o'er* (No. 156). This is a Latin hymn of uncertain authorship translated by Francis Pott. The tune *Victory*, to which it is set, is by the 16th-century composer, Giovanni P da Palestrina.

Jesus Christ is risen today (No. 155) is another Latin hymn of uncertain authorship. The third stanza is by Charles Wesley. The tune "Llanfair" by Robert Williams is used in our hymnal. Some hymnals use the tune *Easter Hymn*.

Another hymn of uncertain authorship is translated by John M. Neale *Joy dawned again on Easter Day* (No. 157). It is set to the tune *Splendour* by Michael Praetorius (1571-1621). Our hymnal suggests as an alternative tune *Lasst uns Erfreuen* (No. 6) *Ye watchers and ye holy ones*. This tune with its alleluias is appropriate for Easter, and a children's choir would enjoy singing it.

Sing, men and angels, sing (No. 152) is the only hymn in our hymnal by John Masefield, poet laureate of England. The tune *Masefield* by John Porter is not difficult.

Alleluia, alleluia (No. 153) is by Christopher Wordsworth, Bishop of Lincoln for 19 years. He was a nephew of William Wordsworth and wrote more than 150 hymns, many of them in use today. Our hymnal contains *O day of rest and gladness* (No. 396) and *O Lord of*

heaven and earth and sea (No. 541). His Easter hymn has been set to the tune "Longden" in our hymnal. Some use *Hyfrydol* by R. H. Prichard. The latter tune is used three times in the hymnal.

Another Easter hymn is *Away with gloom, away with doubt* (No. 158) by Edward Shillito. The tune *Blairgowrie* is by Robert G. Thompson, an unfamiliar tune.

There is one more Easter hymn *Life is good, for God contrives it* (No. 160). It is by Percy Dearmer, and is set to another tune, a traditional Welsh melody *Trefaenan*.

FOR SUCCESSFUL hymn singing, many pastors feel that only hymns that are familiar and within the ability of the congregation should be used. For this reason they may not wish to schedule hymns from the section marked *Resurrection*.

Fortunately, they do not have to limit themselves. In the next section *The Everliving Christ* there are 10 hymns appropriate for Easter. They are among our best known and greatest hymns.

Three of these hymns are by Charles Wesley: *O for a thousand tongues to sing* (No. 162) to the tune *Azmon, Ye Servants of God* (No. 169) to *Hanover*, and *Rejoice, the Lord is King* (No. 171) to *Darwall*.

Three of these hymns are by the great hymn writer Thomas Kelly: *The head that once was crowned*

with thorns (No. 163) to the tune *St. Magnus, Hark, ten thousand harps and voices* (No. 167) to *Harwell*, and *Look, ye saints! The sight is glorious* (No. 165) to *Cwm Rhondda*.

Most congregations know that tune because it is the setting for Fosdick's *God of grace and God of glory*. They will enjoy singing these Easter words to it. *Regent Square* is another familiar hymn tune.

The four remaining hymns are great hymns and should be known to any Methodist congregation. They are: *Hail, Thou once despised Jesus* (No. 166) to the tune *Autumn, O could I speak the matchless worth* (No. 168) to *Ariel, Crown Him with many crowns* (No. 170) to *Diademata*, and *All hail the power of Jesus' name* (No. 164).

The latter has three tunes, all of them good. The most familiar is *Coronation*. For a change some congregations might enjoy using *Miles' Lane*. The third tune *Diadem* is the most difficult but the most exciting. To use it successfully the choir needs to have learned it well enough to lead the congregation. It requires strong men's voices. With a large choir leading, this hymn can be a memorable experience.

Beautiful music is an important part of Easter worship. Choose hymns the congregation will sing. They will get more out of the service by participating actively.



Counselor at Work

This teen-age boy resents authority; because of this his parents reject him, creating further resentment.

THE TELEPHONE rang. The wife of a prominent lawyer was on the other end, asking if I would come to their home. A crisis had arisen. Their 16-year-old son had been suspended from high school. My coming, she thought, would impress him with the importance of the action.

I am reluctant to become involved in situations where I am manipulated and used, but I knew that the boy had a history of difficulty in making school adjustments, so I decided to go.

The mother was in tears. The father had arrived from his office. While he was surprised that I was there, he accepted the fact that his wife had called me. A few minutes later the boy came in. This conversation followed:

Bill. Oh, hello Rev. A.

Pastor. Hello, Bill.

Mother. I asked the Reverend if he would come over and talk with you about what happened today.

Pastor. (Long pause.) Yes, Bill, I thought I would come to let you know I am sorry for what hap-

pened. I am very much interested in you and would like to help if I can. Your parents love you, and I am concerned that all the potential you possess may be utilized. Tell me, what happened.

Bill. It was nothing. They have a rule you can't drive a car to school when you live near. I took my car to school and was driving too fast in the parking lot.

Mother. That's what worries me. He always says, "It was nothing." If this were the first time, I wouldn't worry so much, but he has always been a bad boy. He had trouble his first year so we put him in a private school, and he was sent home from there because he wouldn't obey the rules.

Father. You remember, Bill, when you got into trouble last month for speeding here in town. If it hadn't been for my influence you would not have gotten off with a little fine.

Bill. That's what makes me so mad. What do you think I am, a slob? Your influence! I hate that. The other fellow had to pay the full amount, but I got off because of you. What do you think that makes me?

Father. There you go, trying to turn and twist everything around so that someone else is to blame.

Sensing that this could easily turn into a full-fledged family squabble, I took the initiative.

Pastor. Bill, whatever your father did, whether it pleased you or not,

he did it because he is concerned. All of us are sorry that you are temporarily suspended. It is not what you want. Rather than talking more about it now, let's get together in the morning.

Why don't you come to my study about nine and we can sit down and chat about it. Would you like to do this?

Bill. Sure, I guess so. I won't have anything else to do tomorrow.

When Bill arrived at my study the next morning he seemed in good spirits and not at all resentful as I had feared he might.

Pastor. Bill, it's good to see you. First, let me tell why I asked you to come. The fact that you were suspended at school was very disturbing to your mother. And, it is not what you would like yourself. I am not here to condemn or sit in judgment upon you but to help you think this thing through.

Bill. Well, I don't know. But doesn't it seem silly to you that they have a rule like that at school. If part of the kids can drive to school, then all should be permitted, and just because I live within a half-mile of school shouldn't make any difference.

Pastor. Yes, but. . .

Bill. I don't mind obeying rules that make sense, but to have to bow down before some principal, or cop, or your dad just because he is bigger than you are doesn't make sense to me.

Pastor. Perhaps so, but the way

you are talking will only end up in trouble. All our lives we have to obey someone. Your father has to do what his clients want him to do, whether he thinks it makes sense or not. I am under the authority of my bishop and must respect the wishes of my congregation.

Bill. I know all that. But all my life it is the same. When I was at that private school they had the silliest rules.

Pastor. Where does it go from here?

Bill. I don't know.

Pastor. What do you most like to do?

Bill. Work on cars. I would rather work on cars than anything.

Then he began to talk about it, and in an effort to establish relationship we discussed this for perhaps 30 minutes. He knew all there was to know, it seemed, about drag racing, automobile design, and construction.

(Finally, I broke in with another question.)

Pastor. What do you want to be when you get older?

Bill. I want to be an automotive engineer. When they let me work on things like that at school I make good grades. But in some courses where you just go through the motions and do a lot of stuff, then I get bored.

Pastor. In other words, Bill, you want to do what you want to do and other things don't interest you?

Bill. I suppose. But isn't every one that way?

Pastor. Probably so. Well, Bill, time is about up and I expect you are anxious to get on your way. How about coming in tomorrow morning at about the same time?

Bill. It's all right with me.

Pastor. See you then.

The next morning Bill came in, but he seemed a little depressed.

Pastor. Well, how has it been going?

Bill. Not so good. At the breakfast table this morning my kid

Report Your Calls

Ministers are invited to submit reports of pastoral interviews for analysis and evaluation to Editor, THE NEW CHRISTIAN ADVOCATE, 740 N. Rush St., Chicago 11, Ill. All real names and material that might tend to identify the case should be changed before submitting manuscripts.

In preparing manuscripts, it is requested that you indicate the type of call you consider this to be; give a brief description of the person counseled and your knowledge of that person before the interview; give, as you remember it, a verbatim report of the call in the form of dialogue; and raise questions and indicate points in this call where you need help.—Eds.

brother did something and my mother said: "Thank you for being so considerate. I'm glad someone is nice in this family!"

Pastor. Your brother doesn't seem to have the trouble getting along with the family that you do. Is that right?

Bill. Oh, whatever he does is perfect. But me? Never! I don't get good enough grades; I don't hang up my clothes; I stay out too late; I never do anything right.

Now my boy friend has a different home. His folks never nag him. He makes good grades because of it. And if he comes in a little late they don't jump on him; they trust him. Mine won't trust me.

Pastor. You and your mother don't get along too well, is that it?

Bill. Oh, there are times. I guess both she and my dad are all right if they would just leave me alone, but they are always at me!

Pastor. Why do you think they are always after you?

Bill. I don't know. But one thing is sure, very little I do is pleasing to them. In my friend's home it's different. He can come when he wants to and go where he wants to.

Pastor. You wish your home were more like his?

Bill. Sure. We have more, lots more. But my mother never lets up. Everything I do could be better.

Pastor. Why is your mother this way?

Bill. I wish I knew.

Pastor. Well, Bill, it isn't easy

to find answers. You feel a little mixed up about a lot of things, and perhaps your dad and mother feel a little that way themselves. Perhaps it is hard for them to just let loose and let you do things the way you want to do them. But they won't change much. You are young enough so you can adjust.

Bill. I'll try. But something in me just builds up when people start ordering me around, and then I have to goof off. I know that isn't right, but that's the way I am.

Pastor. I understand, Bill. I suppose we all feel that way occasionally, but we have to try to handle it and direct it in some useful channel. Well, tomorrow you go back to school. Why not drop in on Saturday at nine.

Bill. Fine, I'll see you then.

On Saturday Bill did not arrive. After waiting 30 minutes I called his home and he had forgotten the appointment. He came over and we chatted a few minutes. The end of our conversation follows.

Pastor. Bill, we have had two or three talks about this problem of yours. Do you think it has helped?

Bill. Oh, sure. I feel lots better.

Pastor. Would you like to sit down and talk for a few minutes every week or so?

Bill. I guess it would be all right.

Pastor. Would you rather leave it that anytime you feel you would like to talk that you give me a ring?

Bill. I think that would be better.

Pastor. O.K. I'll be seeing you.

PASTOR'S QUESTIONS

Bill is a boy with real talent and ability and gets along fine with his gang although he tends toward the "leather-jacket" crowd.

Probably his parents do give him impossible goals and then nag him when he falls short, but they feel he is squandering his opportunities.

Here is an instance where, as a minister, I wonder if I really accomplished anything. Should I have gone to the home when the mother wished to impress Bill with the enormity of his wrong? Should I have taken the initiative in structuring a counseling situation with the boy? Having started off as a symbol of authority, I probably lectured him too much.

Frankly, I felt defeated over the whole situation.

CARROLL A. WISE

Comments . . .

(Professor of pastoral psychology and counseling, Garrett Biblical Institute.)

THIS IS INTENSELY interesting and difficult. The mother obviously hoped for support against the boy when she called the pastor. He senses that his going to the home under such circumstances places him in an awkward position. It would be preferable for him to have his first contact with the boy apart from the parents.

Obviously the pastor needs to give some indication that he does

not consider the whole problem as one-sided.

The boy has a fine sense of justice. He resents his father getting him off. Actually, he is following his father's pattern of avoiding responsibility and seeking special privileges. He is more crude and obvious about it, while the father follows a more accepted but just as reprehensible method.

The father does not like the version of himself that the boy presents. He rejects the boy, thus hurting rather than helping him. The father needs some help in understanding their relationship.

The real problem is the rejection of the boy by his parents. While he does resent authority, this is but a symptom of the deeper feeling of being rejected. A rejected boy is an angry boy, and his anger comes out against authority. Actually, his parents withhold their love and give him only authority. Authority without love becomes authoritarian, and this the boy resents.

The mother gives the clue to this rejection in her statement that he has always been a bad boy. She does not love him as a person in need of love; she dislikes and rejects him because his behavior does not please her. (In theological terms, she is demanding he save himself by his works, and she offers him no grace.)

In the light of this, the pastor makes his first error (as far as helping the boy is concerned) in reas-

guring the boy that his parents love him. If this were true, the boy would know it; in saying so the pastor shows that he does not understand the family relationship or is not accepting it.

The pastor's second error is to settle in his mind that the boy's problem is resentment against authority. The pastor structures the first interview in this direction, but the boy does not follow. The pastor comes back in the second interview with the same idea, but there is no response. The boy has probably been told this a hundred times, for it is one of the favorite clichés of teachers and other adults.

What is there in the feelings of the pastor that makes it necessary for him to present this diagnosis as he does? Why not help the boy to talk about his own feelings, and to discover for himself what his motivations are? Actually, the pastor has not established with the boy the kind of relationship which would make the acceptance of this interpretation acceptable.

Perhaps all of this could be summarized by saying that the pastor took an intellectual, somewhat argumentative approach to the boy, rather than seeking to help the boy discover his own feelings and to go on to make his own decision as to change. The boy needs understanding and acceptance of his deeper feelings, acceptance as a boy with a problem but with more than a problem. He needs a con-

structive relationship which will offset rejection by his parents.

In the second interview the pastor has his golden opportunity when the boy brings out his feelings about his brother, but the pastor does not catch the boy's real feelings. The boy probably felt discouraged when the pastor asked why the mother is as she is, and by his comment that they will not change much.

The boy's real problem is the lack of the kind of relationship with adults which make acceptance of authority possible with a minimum of resentment. As an authority figure, the pastor is in the strategic position of indicating to the boy, not verbally, but through his attitudes and relationship, that authority may be expressed through love, and understanding.

Such authority offers freedom for inner movement for self-discovery and for decision. Indeed, the authority of the Christian faith is not that of legalism but of love. The boy needs a relationship with a pastor which, though imperfect, will point to and help understand God's love and acceptance.

Perhaps the pastor's main problem is in his own feelings about the boy and about his own adolescence. The pastor is certainly to be commended for his honesty in this report and for his searching for a better answer. He may find it in a deeper respect for and insight into the feelings of the boy.

What's wrong with our annual conferences?

They now tend to weaken democratic processes for which many have fought in the Methodist tradition.

By JOHN E. MARVIN

THE ANSWER to this question depends upon what one expects of the annual conferences.

Historically, the annual conference originated among Methodists in a perfectly normal way: There was a need for Methodists to confer about their work, so they came together for this purpose and called their meeting a "conference." Later the conference took an organizational form in order to include a certain number of churches in a prescribed geographical section. Apart from the local church, it is the most basic and functional unit in the Methodist organization.

Adapted from the Michigan Christian Advocate (June 26, 1958). John E. Marvin is editor.

Because the annual conference is so important it should function at maximum efficiency. In the early days of Methodism travel was difficult and communications were limited. The annual conference provided a rare opportunity for ministers to get together for counsel and inspiration. It was the only time in the year that many were able to do so, and they regarded the event with great expectation.

Conditions have changed. Modern transportation and communication have eliminated the isolationism which once prevailed. Frequent contact and fellowship between pastors and churches is available through the pastors' schools, layman's rallies, and other gatherings. Likewise frequent district and sub-

district meetings give plenty of opportunity for contact undreamed of a hundred years ago.

The need, then, for a conference to provide fellowship and inspiration is less necessary today, and much of the communicating done in the past through the conference can be done now through the mail, over the telephone, or by auto.

Because the boards, agencies, and activities of the church have greatly increased there is vastly more business to be done than in the old days. This means that fellowship and inspiration should give way to business and organization.

Of course the transaction of business does not need to lack fellowship or inspiration. But business should have precedence at all times, with other matters relegated to a secondary position.

Having attended about 50 annual conferences and reported 40 of them, perhaps I am unduly sensitive to what I consider to be weaknesses. Sizing them up from the press box, these are a few:

Too many reports are read. Anyone who attends the annual conference knows this. Those making reports feel they must do justice to their causes, but often the reports hardly vary from year to year, and there is little attempt to distinguish between the importance of reports. Since most reports are available in printed form, there is no need to have them read.

Many reports are too long.

This is becoming costly, because they are printed in the minutes and printing is expensive. If the present trend continues, sooner or later drastic action will have to be taken. Aside from the cost, long reports are not so likely to be read by the delegates as short ones or listened to with as much interest.

The more important and controversial reports ought to be in the hands of the delegates a month before conference convenes. Some conferences do this. It is too much to expect delegates to receive the reports after they arrive and read them before the sessions begin. And failure to see the reports well in advance has led to embarrassment.

A CASE in point was the report on social questions at one of our meetings. It was passed without reading and a story went to the daily press telling about a section calling for a maximum of two terms for bishops and the election



by secret ballot of district superintendents.

After some of the delegates had time to read what they had already passed, they objected strenuously and called for reconsideration. That whole section was eliminated.

There is too little lay participation. This may be the result of laymen not having the reports in advance. It may also be because there is relatively little time for discussion. Whatever the reasons, the annual conference continues to be a preachers' conference despite the fact that since unification in 1939 the laymen have had equal representation. In view of the many, tedious reports it is amazing that as many attend as do.

There is too little opportunity for creative group thinking. For the most part conference members sit, listen to the reports, absorb them as best they can, and then rubber-stamp them. This goes on throughout the sessions, with few questions raised and seldom any debate.

Those who prepared the reports no doubt did a creative piece of work and debated some of the issues, but the members of the conference, either because of the pressure of time or for other reasons, are deprived of doing a creative job of their own. This makes for rule by committees, the weakening of the democratic process, and the stultification of the collective mind.

It is obvious, of course, that not every report should be debated. This would be much too time-consuming. Yet, it seems reasonable to assume that the conference, for its own mental and spiritual benefit, should be given several opportunities to debate major matters or pronouncements. If the reports were made available well in advance there would be time to debate them in the local church, subdistrict, and district meetings.

This would stimulate interest in the church program. It would give many more Methodists a chance to participate in that program. It would make it forever impossible for any Methodist to say that the program was handed down from the top. It would let loose the creative ability of hundreds whose minds are drying up for the lack of a chance to apply them to issues that count.

It would stimulate a greater attendance of laymen by making their presence important. It would humanize the organizational machinery of the Church which is creaking under its own dead mechanical weight.

It would release the human spirit and give conference members a chance to be persons instead of ecclesiastical automatons who raise hands of approval whenever the question is called. It might even give Methodists a chance to feel that they are partners with God in The Great Enterprise.

*If he had been more human, and less
ambitious of being superhuman,
he might have been more inspiring.*

WILLIAM LAW: A Saint of God

By RUBY MAE JONES

SOME of the men who rubbed minds with Methodism's founder left an influence on him and, in one way or another, on his followers.

One of them was William Law, scholar, author, and clergyman. Called by Caroline Spurgeon "the greatest prose mystic and one of the greatest prose writers," Law had one of the most penetrating minds of the 18th century.

He was born in 1686, at King's Cliffe, which was a secluded village in Northamptonshire, England. His father, Thomas Law, was a grocer and candle maker. The family was not necessarily of low social standing, for at that time there was no wide distinction between minor gentry and tradespeople.

Law was the fourth of eight sons in a family of 11. It has often been

said that Paternus in Law's famed book, *A Serious Call to Devout and Holy Life* (Westminster, \$2.50; Everymans, \$1.85), is a character portrait of his father. If that is true, Thomas Law was a worthy father of this large family.

Of Law's early education nothing is known. In 1705, at the age of 19, he entered as a sizar (scholarship student) at Emmanuel College, Cambridge. In 1708, he received the bachelor of arts degree. In 1711, he was elected fellow of his college and received holy orders. He took the master of arts degree a year later in 1712.

During his student days, he read the classics, studied philosophy, especially Malebranche who was the proclaimer of "the doctrine that all things may be seen in God, in distinction from the mysticism which sees God in all things."

He acquired some knowledge of Hebrew and was even interested in mathematics. French he knew

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well, and he was a diligent reader of such authors as St. François de Sales, Fènelon, Madame Guyon, Pere Surin and, it is thought, many oratorians. His choice of books shows unmistakably that he had a strong religious bent. There is still a book in his own handwriting under the title, *Further Rules for the Good Conduct of My Life*. Here are some of the 18 rules:

"To fix it deep in my mind that I have but one business upon my hands: To seek for eternal happiness by doing the will of God.

To avoid all concerns with the world. . . .

To remember frequently, and impress it upon my mind deeply, that no condition of this life is for enjoyment, but for trial. . . .

That the greatness of human nature consists in nothing else but in imitating the divine nature. . . .

To avoid all idleness.

To think humbly of myself and with great charity of all others."

His qualities would have made him an unusually brilliant and effective college don or clergyman, but the turn of events forced him to resign his fellowship at Cambridge. His conscience would not let him swear allegiance to the new government headed by a German prince who was proclaimed George I of England. Law's loyalty lay with the Stuarts. He considered the House of Hanover foreigners.

All men taking this stand toward the head of the new government

were called "Non-jurors," which meant that they chose to follow the dictates of their conscience, even though it disqualified them for public office. Sir Charles Petrie, speaking for such men, aptly expresses the result: "Whoever may have gained by the accession of the House of Hanover, the Church of England lost its soul." A. W. Hopkinson states that "the Non-jurors might be called the lost soul of the Church of England."

As a Non-juror, William Law faced the crippling difficulties of his conviction. In 1723, he became a member of the household of Edward Gibbon at Putney, where he served as tutor of his son Edward junior, the future father of the great historian. He also served as spiritual advisor to the Gibbon family and others.

Except for the time he accompanied Edward junior to Cambridge, William Law lived with the Gibbon family, in all about 14 years. Living in retirement from public life, he became one of the most eminent of the Non-jurors and the ablest controversialist in behalf of their cause.

At Putney the poet John Byrom came to see him. The lovable and charming Byrom might be called "Law's Boswell, if he did not more resemble Goldsmith." The famous brothers, John and Charles Wesley, came to Putney to listen to their "oracle." Two of Law's books had already made a deep impression

on the Wesleys: *Treatise on Christian Perfection*, published in 1726; and *A Serious Call*, in 1729.

Said John Wesley after reading these books, "The light flowed so mightily upon my soul that every thing appeared in a new view." It is sad to note that the brothers later parted with Law somewhat ungraciously and rather indignantly over a theological misunderstanding.

In 1737, Edward Gibbon senior died. Sometime between that year and 1739, Law moved to London lodgings in Somerset Gardens.

Before he left Putney, Law had been introduced to the German mystic Jacob Boehme (1575-1624) and by 1736, he was an assiduous reader of Boehme's works. He had long been a reader of mystical writings, but it was the German seer who "set his whole nature aglow with mystical fervour." By middle-life Law himself was a mystic.

In 1740, he decided to retire to his native King's Cliffe, where he owned Hall Yard, inherited from his father. There he continued his studies and wrote his two mystical treatises: *An Appeal to All That Doubt* and *The Way to Divine Knowledge*. Law has shown with affection the beauty of holiness as few other men have done.

THREE YEARS later he was joined in his household by two women who looked upon him as their spiritual guide. One was a

wealthy widow, Mrs. Archibald Hutcheson; the other, Miss Hester Gibbon, the maiden aunt of the historian. Their homelife was simple and austere but not ascetic. They had a joint income of 3,000 pounds a year, a 10th of which they spent on themselves and the rest they gave to charity.

Their indiscriminate charity, however, brought criticism upon them from the parish priest and members of the community. Undeserving and non-working beggars too often found their way to King's Cliffe, to take advantage of the charitable spirit.

In his home he had a small room 14 feet square for his study. It was furnished with a table and chair, the Bible, and a library of theological and mystical writings. But, this room where he spent most of his time was no sanctum. He was always available to anyone who needed him.

At King's Cliffe he established a school for the education and full maintenance of 14 poor girls. Later Mrs. Hutcheson provided a school for 18 boys and looked after four deserving widows. These schools served as models for charity schools that sprang up over the country. Yet, in many ways they were lacking in the humane understanding of children, who had no opportunity for fun or relaxation.

Through his years of study and spiritual growth Law always remained faithful and loyal to his

parish church, but he never seems to have made friends with the Rev. Wilfred Piemont, resident rector for 33 years. Mr. Piemont would undoubtedly have welcomed the friendship, but the grim, scholarly parishioner, who brought distinction to his humble parish, probably was so forbidding in demeanor that he made the rector uneasy.

What Law really looked like is not known; he left no portrait of himself. He is said to have been a strong man, broad shouldered, with ruddy complexion, grey eyes, and an open countenance. He wore a black suit, black topcoat, a black clerical hat, a grey wig, and carried himself in a dignified manner. Perhaps the gravity of his face and demeanor was somewhat heightened by his attire.

John Byrom says of him that he was "often petulant and always pontifical." Living in isolation and limited in his travels to King's Cliffe, London, and Cambridge, he had no opportunity to meet such great thinkers as Addison, Steele, Swift, and Samuel Johnson. The last named was greatly attracted to Law's book, *A Serious Call*, and proclaimed it as "the first piece of hortatory theology in any language." These men were aware of Law and his intellectual strength, but Law's personal friends were too much confined to people below his intellectual level. He became accustomed to being looked up to and to giving advice to others.

"If our hero had been more human, and less ambitious of being superhuman he might have been a more lovable, and, therefore, a more inspiring character," writes A. W. Hopkinson. Lovable or not, Law did discipline his own life according to Christian principles; his essential rules of conduct being prayer, fasting, and almsgiving, as proclaimed by Christ in the Sermon on the Mount.

By 1759, Law had completed his two volumes of *The Spirit of Prayer*. In that year he published his masterpiece, *The Spirit of Love*, which W. R. Inge calls "the keystone and crown of all his compositions."

On an April morning in 1761, Law died at the age of 75. "This death bed," Miss Gibbon writes of his last hours, "instead of being a state of affliction, was providentially a state of divine transport. The gracious words that proceeded out of his mouth were all love, all joy, and all divine transport. After taking leave of everybody in the most affecting manner and declaring the opening of the spirit of love in the soul to be all in all, he expired in divine raptures."

William Law died, Hopkinson writes "with the seal of his mental and moral integrity unbroken, a saint of God whose memory is one of the glories of the Church of England." And, it may be added, a glory to the Christians of every land.

SERMON STARTERS for Eastertide

This is the season of the Resurrection. The color traditionally used is white. Page 81 notes special days.

The Eternal Tomorrow: March 29.

Text: "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day."

Matt. 6:34. Suggested Hymns: 154, 151 and 161, *Methodist Hymnal*.

ON EASTER DAY we deal with tomorrow—God's tomorrow. Yesterday, today, tomorrow are but milestones. Tomorrow is a mystery.

We trust tomorrow. "We do not close our accounts every night."

Emerson once asked: "What would be the use of immortality to a person who cannot use well a half hour?" Someone has added: "The question is not, 'Where will you spend Eternity?' but, 'Where are you spending it?'"

"Every day," says Van Wyck Brooks, "I begin my work with the same odd feeling, that I am on trial for my life and shall probably not be acquitted." Every day is judgment day!

Tomorrow belongs to the power

which you choose to obey. Crucify God for self and tomorrow is misery; crucify self for God and tomorrow is fulfillment.

Contrast the following attitudes toward Eternity: Eugene O'Neill says, "One life is boring enough. Do not condemn us to another." Sir Wilfred Grenfell, "I am very much in love with life. I want all I can get of it. I want more of it after the incident called death."

To paraphrase a statement by C. S. Lewis: "No event has so assured our faith in the next world as Jesus did simply by dying. When the idea of death and the idea of Jesus meet in our minds—it is death that is changed—not Jesus!"

Righteous Restlessness: April 5. Text:

"These men who have turned the world upside down have come here also . . ." Acts 17:6. Scripture: Philippians 3:8-14 (Phillips' trans.) Suggested hymns: 162, 266, 279, *The Methodist Hymnal*.

IT IS APPROPRIATE on the Sunday after Easter to feel the pulse of the early Church. About A.D. 50, two strange men came into Thessa-

lonica, preaching a new religion. It caused a riot, and the accusation against Paul and Silas was: "These that have turned the world upside down are come hither also."

The danger that confronts Christians after Easter is conformity, and conformity isn't Christian. Today we do not start a riot against Christianity; we just water it down to fit our way of living.

Early Christians were "pilgrims and strangers in the earth," seeking "a city whose builder and maker was God." They refused to be adjusted; their allegiance was to a kingdom not yet realized.

Consider the new beatitude: "Blessed are the maladjusted, for they shall feel at home in Heaven."

How easily do we adjust ourselves? Have we gotten used to the fact that 60 per cent of the world is hungry? Do we fit ourselves comfortably into a cultural pattern that demands drinking? Do we look upon the present racial situation as inevitable and accept suicidal arms races as a normal way of life?

Consider the quotation: "Each age is a dream that is dying, or a dream that is coming to life." To which dream has the Christian dedicated his life and his energies?

William Ernest Hocking once said: "No religion is a true religion that does not make men tingle to their finger tips with a sense of infinite hazard." Compare this statement with Christ on a cross.

The challenge comes to us, as to the men of the past who in the crises of history have obeyed the inner voice, have moved away from the contaminated practices of their generations, have followed the ark of righteousness even into the desert, and have led their fellow men one step nearer to the kingdom of God!

The Chance of a Lifetime: April 12.

Text: . . . a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?" Mark 10:17. Scripture: Matthew 19:16-22. Suggested Hymns: 267, 266, 268, The Methodist Hymnal.

ON NATIONAL Christian College Day, we think of youth.

Two thousand years ago, a young man, living in a little country at the end of the Mediterranean Sea, missed the chance of a lifetime. He was rich. He had everything in the world thought necessary to happiness, yet in his heart there was an intense hunger. One day he stood in a crowd and listened to a strange man speak. The words that he heard touched that hunger gnawing at his heart.

It was then that he asked life's essential question: "What must I do to find that quality of life which is endless in its satisfactions?" Jesus made a strange reply: "*Why do you ask me about what is Good? One there is who is good.*" The Master was saying: "You want the endless life? Remember

this, you will never find it short of God. Anything less will bring you up short."

A second word Jesus spoke to this young man: "... *keep the commandments.*" Found your life on moral principles! You cannot build the upstairs of life without first building the downstairs.

Jesus beholding him, loved him as he loves youth of today, with a creative love. He perceived the vast possibilities of expansion and development in the spirit of this young man and yearned to see these possibilities released.

Now the test: "*If you would be perfect, go, sell what you possess and give to the poor . . . and come and follow me.*" What a price! But real life is never cheap. Jesus saw that this youth could find peace only in the complete giving of himself. He does not say to everyone, "Sell everything—become a minister or a missionary." He does call everyone to the completely committed life. You either sacrifice your possessions and talents to God, or you sacrifice God to your talents and possessions.

What became of the rich young man? I do not know.

Youth stands at the crossroads! In the midnight hour Nicodemus declared, "I choose Christ, this I know to be the choice of death, the death of self; and I choose that death. . . ." The chance of a lifetime. A committed life—a "magnificent thing!"

Special Days

Mar. 29—Easter

Apr. 12—National Christian College Day

May 3—Rural Life Sunday; Children's Day

May 3-10—National Family Week

May 10—Festival of the Christian Home (Mother's Day)

May 30—Memorial Day

God Is on Our Side: April 19. Text: *For God so loved the world . . .* John 3:16. Scripture: John 3:14-21 (Phillips' trans.). Suggested hymns: 301, 315, 318, *The Methodist Hymnal*.

GOD IS ON OUR SIDE whether we are on his side or not.

We look at the world's tragedy, its unanswerable questions, and cry out against the sky: "What is God doing? Where is God? Why doesn't he do something about this?" God is doing everything he can do, short of robbing us of our freedom.

From one point of view life is a painful process, from another it is a glorious adventure; it is both. God did not promise that it would be easy.

This alone he promises: "I will take you by the hand and walk with you if you will let me. I will not leave you. I will guide you when you seek my guidance. I will uphold you when you accept my help. When you follow, I will see you through."

When the grieving mother asked, "Where was God when my son died?" Paul Scherer answered,

"I do not know, except that he was where he was when his Son died."

I do not fear God. I fear only being separated from God. God is fighting with us, side by side, blow by blow, in the battle against our sins and temptations.

God so loved the world and everybody in it, that he gave himself in Christ, that whosoever would understand and accept life in him might not be lost, but find life abundant and everlasting.

God Expressing Himself Through Me:

April 26. Text: "God making his appeal . . ." 2 Cor. 5:20. Scripture: 2 Cor. 5:14-21. Suggested Hymns: 287, 322, 460, *The Methodist Hymnal*.

ONLY LAST WEEK a mother told me of her little boy who, as he backed up to the radiator and felt the warmth run up and down his spine, looked up and said, "Mother, isn't God good to give us everything!" To him, God is not only in sun and tree and flower—God is expressing himself in radiator, electric light, grocery store, penicillin.

The best expression of God is not to be found in nature but in man. When God wants his cotton hoed, he hoes it by the hand of man. When he wants a delicate operation performed, he uses the skilled hand of a surgeon. When he wishes truth to be imparted to growing youth, he teaches through the mind and personality of the teacher.

Consider the suggestion—since there are 2,800,000,000 individuals in the world, God has 2,800,000,000 opportunities to carry out his eternal experiment of discovering just how much of himself he can reveal through man.

What is it that God is trying to say through me? Have I ever really sought the answer? Have I put road blocks in the way of God? Is it that I am so interested in what I might get out of life that I haven't considered that which God seeks to put into life through me?

Hudson Taylor wrote: "I asked God if he would come and help me—then I asked if I might help him. I ended by asking God to do his own work through me!"

Little Foxes: May 3. (Children's Day)

Text: "Catch us the foxes, the little foxes, that spoil the vineyards; for our vineyards are in blossom. Song of Solomon 2:15. Scripture: Proverbs 1:7-19. Suggested Hymns: 441, 449, 437, *The Methodist Hymnal*.

"CATCH us the foxes, the little foxes" is an interesting statement. The early Hebrews were able to protect their vines from large animals. These they could see and drive away. It was the little foxes that slipped in slyly and unseen to destroy the vines.

The children of today are no longer in danger of the big animals, but of the tiny unseen living organisms that can get in unawares. The point of a needle can become

the parking place for 3,000,000 germs.

The big sins we can ward off. It is the little sins, that hardly seem to be sins, that get a hold upon us and make big sins easy.

When Roscoe Turner was winning the air races, someone asked him if he was never afraid. He answered, "I'm scared to death." His fear made him careful. He respected little dangers, little things that might be wrong with his plane, and he lived.

Consider the legend of the lark who bought one worm for one feather. One feather made no difference, but after a month of selling feathers, he could no longer fly.

Consider Aesop's fable (Garden City Books, \$2.50) wherein the young birds disregarded the warning of the wise old swallow and did not pick up all the flax seed. After the birds were caught in a net woven out of the flax, the wise old swallow spoke his piece, "Destroy the seeds of evil, or they will grow up to your destruction."

Supposing Him to Have Been in the Company: May 10. (Mother's Day.)
Text: "... but supposing him to be in the company they went a day's journey, and they sought him among their kinsfolk and acquaintances," Luke 2:44. Scripture: Luke 2:40-52.
Suggested Hymns: 428, 437, 429, *The Methodist Hymnal*.

JOSEPH AND MARY had taken it for granted that their son was in the company. They were mistaken. He was not with them. This is the

dilemma of the modern home. We assume that our children are growing spiritually, thinking as we are thinking, accepting the values that are ours, moving with us in a common direction, when, suddenly, some act or word awakens us to the fact that we and they are miles apart.

"It is so easy to lose someone." There is no noise, no disturbance, they are just not there.

Sometimes, being afraid of forcing our children's belief, we do not lead them to believe anything. We give their vision no focus, their lives no anchorage. Joseph and Mary were not afraid to lead Jesus to a faith in God. They prepared the ground of his spirit for the continued probing of God himself. They did not bind his faith; they launched it.

"Men dress their children's minds," declared Herbert Spencer, "as they do their bodies, in the prevailing fashion." Unbelievable as this is, we recognize its truth.

A young man returning from service overseas declared: "This is a world in which we do not want to raise our children." What do we do with a world like that? Create about your hearthstone the world in which you wish to rear your children—a little world within the larger world!

At the end of the road, the Guide of life's pilgrimage will certainly ask this question of parents: "Are your children with you?"

NEWS *and trends*

METHODISTS SPEND \$27 MILLION ON MISSIONS

Brightest highlight of the session of the Board of Missions at Buck Hill Falls, Pa., was the commissioning of 74 new missionaries. They join 73 other missionaries commissioned at last May's Assembly of the Woman's Society of Christian Service, and at other meetings during the year.

The financial report was another highlight of the four-day meeting. The Methodist Church for the first time spent over \$27 million during 1958 for mission work at home and overseas. The expenditure last year was \$1.8 million greater than in 1957.

The Board and its three divisions—World Missions, National Missions, and Woman's Division of Christian Service—and the Joint Section of Education and Cultivation spent \$14 million for work in 44 countries and over \$9 million in the U.S., Hawaii, and Puerto Rico.

The story of the church's missionary activities and the problems it faces in meeting world situations was dramatized through panel discussions, slides, movies and short plays. Division and section meetings also took up much of the time of the delegates.

Among the returned missionaries who spoke during the meeting was Lester Griffith, the youthful missionary who was seized and held 40 days by Algerian rebels. He reported on his experience, and stressed that his

captors treated him with the utmost respect throughout the entire time.

Dr. Vernon Middleton, of the home missions division, told the Board that nuclear-space America has become obsessed with things, is a victim of fear, a country of nomadic people, and is being subjected to powerful pressures which seek to compel widespread conformity of thought and action.

"If we are to present an effective witness," he declared, "we must lay a secure foundation in the theological affirmations of the New Testament concerning God, his purpose, and his character; concerning Jesus Christ, his life and work, and significance; concerning man, his nature and destiny."

Other reports given to the Board revealed:

- Although Methodists make up a small minority in Europe they are showing some growth in several countries.

- The Christian Church in India is trying to meet certain major needs within its life including self-support and a spiritual revival.

- In Africa leaders and potential leaders will need more adequate training and a world vision if Africa is to take its true place in modern world life.

- There is a need for increased evangelistic missions among the Negro, the Spanish-speaking Ameri-

can in the Southwest and the Indian in Oklahoma.

● Some civilian chaplains now are being sent out by the Board to re-enforce the work of military chaplains in Japan, Korea, Formosa, Hong Kong and Okinawa, and that plans are being made to extend some service to European areas.

● Methodist churches spent \$119 million last year—an all-time high—on new buildings and paid off \$52 million in mortgages.

● Though the American image of China is one of big, innocuous helplessness, the Chinese will soon have a population of a billion, with terrific pressure growing on Siberia, Mongolia, and Southeast Asia. There will be medical care, a literate nation, atomic energy, Chinese satellites circling the globe, a massive educational system, a formidable military power.

Cuban Methodism Is Bolstered by Revolt

The position of Methodism in Cuba has been strengthened rather than weakened by the revolution there. That was the report given Methodist editors by two Board of Missions officials.

Interviewed by editors of the Methodist Press Association at the Board meeting at Buck Hill Falls, Pa., Dr. J. E. Ellis, executive secretary, Latin American field, Division of World Missions, and Miss Marian Derby, executive secretary for Latin American fields, Woman's Division, said the Church had been a spiritual force ministering to both groups in the civil war. They reported that the Cubans had been living under a state



RNS Photo

Chaplain Seth A. Wood, 1st Battle Group, 23rd Infantry, U.S. Army, and member of California-Nevada Conference, prepares for Sunday service at Ft. Richardson, Alaska, chapel. Painting above altar is duplicate of "The Soldier and Christ" done by Italian Ortavio Delphin during U.S. occupation, Trieste, 1946.

of fear and terror for nearly five years as a result of dictatorial policies of the Batista regime.

Both were agreed that the church, because of its stand, had the respect of both factions and as a result had gained.

"The Methodist Church has come out of this considerably strengthened," Dr. Ellis said. "For example, giving to the church in Santiago de Cuba has been increased 50 per cent."

Dr. Ellis reported that latest information from Cuba indicated at least seven churches and one parsonage had been damaged. Two pastors

were beaten, one severely, and two were driven away from their charges by Batista forces.

Both Dr. Ellis and Miss Derby said the whole story of events in Cuba had not been told in the U.S. Dr. Ellis attributed this to the desire on the part of "big business" to carry on business as usual despite the sordid situation underneath the surface.

Miss Derby reported that most Cubans were agreed the Batista regime had done some good economically, that the absolute dictatorship set up by Batista had more than over-balanced the good accomplished.

She said that Methodist youths as well as other young people had come to regard Castro as a national hero. Both she and Dr. Ellis failed to find anyone who did not feel recent developments were for the good.

As for the purge conducted by the victorious Castro, both thought little could have been done to prevent it. They indicated, however, that it might have been modified had the proper persons been able to talk with Castro prior to the collapse of the Batista government. They said they had found him willing to listen to reason.

They indicated, however, that they did not think the U.S. government nor the church as a whole should intervene. Dr. Ellis was extremely critical of Congressional statements made about the Castro government.

Asked if he thought that the Castro regime would be able to stabilize the Cuban government and restore harmony, he said church leaders in Cuba were hopeful and optimistic that the new leader would be able to do what he had planned.

How Pope Helped Jews

Many Jews were saved from concentration camps in World War II partly through the help of the man who is now Pope John XXIII, says a current article in *Davar*, official organ of the Israeli government party, Mapai.

The story, little known before now, is told by Chaim Barlas, wartime head of the immigration department of the Jewish Agency of Jerusalem, which sought to remove as many Jews as possible to Palestine and which conducted much of its work in neutral Istanbul. Msgr. Angelo Roncalli, now Pope, was then papal nuncio in Istanbul.

Mr. Barlas describes three interviews in which he asked Monsignor Roncalli to use his influence to help save Jews in Slovakia, Bulgaria, and Hungary from deportation to concentration camps.

"When I would tell him some sad news," Mr. Barlas recalls, "Monsignor Roncalli would fold his hands in prayer and tears would appear in his eyes."

Liberia Coming Awake

The Liberians are awakening to the opportunities of freedom, reports Bishop Charles W. Brashares of the Illinois Area after a visit there as part of a two-month African tour.

"For many years the people have interpreted freedom as an opportunity to do nothing," he said, adding that they now realize that freedom must be well used if it is to help them.

President Tubman, who is a Methodist, has no narrow policy of Africa for the Africans, the bishop said.

NEED MORE 'CHRISTIAN' IN CHRISTIAN EDUCATION

What is happening to the principles of Christianity in our institutions of higher learning has become a much-debated point with the Methodist Board of Education and four other national Methodist organizations related to it.

Convening in Kansas City in January for the Board's annual meeting were the University Senate, accrediting body; the Commission on Higher Education, set up by the 1956 General Conference; the National Association of Schools and Colleges of The Methodist Church; and the Association of Methodist Theological Schools.

In major action, the Board of Education allocated \$1,065,000 to theological schools, approved accreditation of 13 Wesley Foundations, and heard that, through the Methodist Youth Fund, a record \$756,901 was given to strengthen missionary work and expand youth work.

Urgency of teaching Christianity in the schools was discussed in its various aspects by several speakers.

Some of the thoughts:

Bishop Herbert Welch, retired, of New York—Students today need help. They are not really mature; their religious and often their moral ideas are in a state of flux. If the college stands for anything, do not these floating questioners have a right to know what it is?

Bishop Paul N. Garber—We must face the fact that in a few years there will be three eligible students for each one we have in college today. One answer is to be very selective and admit only the top 10 per cent

in grades, but this is not in line with our traditions.

Young people and parents have always had about a 50-50 choice between state schools and church-related schools. Pressure for some kind of colleges will soon be so strong that either the state or the church will have to provide them.

Bishop Fred Pierce Corson, president of the General Board of Education—Trends toward urbanization along with population increases will require more so-called commuter-type colleges and more facilities within reach of the student with limited means. Government aid must be made available to the church college in such a way as to protect the college's independence from government control.

Bishop Lloyd C. Wicke, a vice-president of the Methodist Board of Education—Our institutions, not neglecting the "intellectual power," should be specialists in nurturing the Christian conscience and heart. Man, in his obsession for personal satisfactions, has lost his sense of human relatedness and responsibility for his neighbor. It is a task which requires artisans of the highest quality, because they are the servants of the most High. A teacher . . . is really God's ambassador.

"The program involving older youth is the weakest link in the church's ministry," said the Rev. Joseph Bell, director of the Board of Education's Youth Department, adding that the church has a responsibility to provide a program for them, whether they are working, in college, or in military service.



Bishop Moore, Mrs. J. K. Mathews.



Methodist Prints

Dr. Eugene L. Smith, Lester Griffith.

Name Methodist of Year

Dr. E. Stanley Jones, veteran evangelist-missionary and author, was named Methodist of the Year by *World Outlook* during the annual Board of Missions meeting at Buck Hill Falls, Pa.

The presentation, which called attention to Dr. Jones' world-famous service as a missionary, was made by Bishop Arthur J. Moore, president of the Board of Missions, and was accepted by Mrs. J. K. Mathews of Montclair, N.J., daughter of Dr. Jones.

A special certificate for outstanding service to the missionary cause was also presented by the magazine to Lester Griffith of Mason, Ohio.

Heroic Bishop Dies at 74

Dr. Eivind Berggrav, whose defiance of Nazism as Bishop of Oslo brought him distinction during World War II, is dead at 74. He was

one of the leaders in the ecumenical movement which resulted in formation of the World Council of Churches.

He was denounced by Vidkun Quisling and forced to resign as bishop. During three years in prison he won the friendship of guards and managed to slip out once a week for meetings of the underground church.

Look to Consolidation

The widespread feeling that European tradition is like "a tired old man" must not cause Protestants to neglect preserving the "many God-given gifts" in their heritage, Bishop Otto Dibelius, of the Evangelical Church in Germany, told the first Conference of European Churches. He described European Protestantism's most distinct contribution as involving "emergence of the idea of the responsible individual Christian person."

The conference met at Nyborg, Denmark, with the purpose of promoting the consolidation of Protestantism on the continent and bringing about closer relations among denominations.

New Crackdown in China

Reports of new blows to Protestantism in Communist China have reached the National Council of Churches. They indicate that, under state pressure, many local churches are being closed and their property and funds turned over to the government as "patriotic gifts," and that 16 principal denominations with a total of nearly a million members are being forced to merge into a single body. Sources of the reports include the church magazine *T'ien Feng*, personal letters, and the New China News Agency.

These measures are being carried out by the Three-Self Patriotic Movement Committee of Chinese church leaders, the only Protestant agency officially recognized by the state.

"The Chinese authorities are succeeding in maintaining closer controls over the churches and their members. . . . It is not so much a persecuted Church as it is a captive Church," says Dr. Wallace C. Merwin, executive secretary of the China Committee of the NCC.

In Shanghai, 188 of 200 Protestant churches have closed, and in Peking 61 of 65. The merger plan is the first real attempt the Communists have made to break denominational authority and bring all churches into a controlled ecclesiastical system, Dr. Merwin stated. [For earlier China report, see December, 1958, page 98.]

Hospitals, Homes Gain— But Need More Workers

Methodist hospitals and homes cared for 1,528,613 persons in 1958, Dr. Olin E. Oeschger, general secretary of the Board of Hospitals and Homes, reported at the Board's annual meeting, January 27 in St. Louis.

Board-affiliated institutions increased from 213 to 229 during the year, he said, and total assets rose 10 per cent to \$415,566,557. In addition, 60 new building projects were started which, when completed, will represent \$37,236,964 in assets.

Full-time staff members in children's, old people's, and business women's homes, and in hospitals, number 33,265, but at least 5,000 more workers must be recruited annually to meet needs, Dr. Oeschger emphasized. He called the institutions' work "a bulwark against the inroads of materialism and naturalism."

Two laymen were named to the Methodist Hall of Fame in Philanthropy, honoring outstanding contributors of time, service, or money to Methodist hospitals and homes—Frank E. Baker, Philadelphia investment broker and for 30 years a trustee of Methodist Hospital, Philadelphia; and W. Glover Giles, Louisville, Ky., business executive and leader in the establishment of Methodist Evangelical Hospital, being erected at the Louisville Medical Center.

Miss Ruth Herrman, senior at Deaconess Hospital School of Nursing, Spokane, Wash., was honored as Miss Methodist Student Nurse. She was chosen from 32 candidates to represent the nursing career.

BETTER USE OF TV AND RADIO IN RELIGION SOUGHT

Amid mutual concern of the church and the radio-television industry, serious effort is being made to improve religious programming, and the process has started some controversy.

Some decry religious programs as poor fare at best; others insist it is a powerful and effective medium, spiritual food for millions. [See *Is Religion on TV a Flop?* February Together, page 30.]

As one effort to meet this challenge, a \$4 million center for training ministers and laymen in use of radio and television will be established at the Protestant Radio and Television Center on Methodist-related Emory University's campus.

It will be named for Dr. E. Stanley Jones, famed Methodist missionary who has urged wider use of those media in spreading Christianity here and abroad.

Besides radio and television techniques, there will be offered use of audio-visual aids, music, drama, speech, and creative writing. There will be also a Spiritual Life Research Department and courses in evangelism and prayer.

Emory University was the scene late in 1958 of a workshop which took a searching look at what laymen do and do not like about religious broadcasting, as well as critical self-analyses by churchmen themselves. The sessions were co-sponsored by the four-denomination Protestant Radio and Television Center.

A number of laymen from the broadcasting industry addressed the group, telling what they do and do

not like about religious programs. John M. Outler of WSB-TV spoke on "The Industry Provides Religion With a Powerful Medium." He said:

"The broadcasting station is a business with only one thing to sell—an audience. The religious program must pay its own way either by attracting and holding an audience or by buying time." Programs must meet professional standards, he said, and must be promoted to increase and sustain the station audience. To some extent broadcasters must provide their own audience; and the public must be aware of and interested in the broadcast in advance of its presentation.

Often, said Mr. Outler, stations have made suggestions for changes and have met such resistance that they are left feeling that they are a mild sort of pagans.

Many questions are raised, he said. Is the program to be directed at the "core" of the church? To the person who is only a nominal member? Or to those who profess religion? Add to this the difference in age groups, educational levels, and the dilemma increases.

Some say the Gospel is the same regardless of who is listening. This is true, he added, but there are many ways of presenting the same truth. These are what the ministry and the broadcasting industry seek together.

Mr. Outler claimed that the greatest opportunity for religious broadcasting is in reaching the unchurched. Continued failure to do so, he said, may hasten the day when the broadcaster assumes the same economy

prerogative as the printer who sets type for the church publication or the mason who lays the keystone.

Said Dr. John W. Bachman of Union Theological Seminary, who led a clinic in script writing, "The message of Christ can be told in dramatic form. It need not be limited to the sermon. In reaching those who profess no interest in religion, drama comes back home, for drama was born in religion."

Australians Plan for '60

The first national conference ever held by Protestant and Orthodox churches of Australia is scheduled for February, 1960, at Melbourne University.

About 450 leaders from 12 church bodies are expected to attend. In addition, 12 churchmen from Asia and two from New Zealand have been invited, including Anglican Bishop K. H. Ting of Nanking, China.

Chief speaker will be Bishop Leslie Newbigin of the Church of South India, who will become general secretary of the International Missionary Council July 1 (1959).

Anglicans in No Hurry

Canadian Anglicans would like to merge with the United Church of Canada but cite disunity in the latter as barrier to early merger, says Editor A. Gordon Baker in the first edition of the new-format *Canadian Churchman*.

He pointed to the 1925 union of Presbyterians, Methodists, and Congregationalists, saying that it "eliminated the Methodists and frustrated

the Presbyterians"; and that it would seem more profitable to complete the union of groups with common background and tradition before looking for immediate response elsewhere.

Seek Education Hymns

New hymns for use in Christian education gatherings are being sought in a nationwide contest sponsored by *The International Journal of Religious Education*, official National Council of Churches publication, and the Hymn Society of America.

The contest is for hymn texts only at present. New tunes will be considered later.

Texts should be submitted to the Hymn Society of America, 297 Fourth Ave., New York 10, N.Y., by not later than May 15.

Administer Florida, Cuba

The Southeastern Jurisdiction College of Bishops has assigned Bishop Arthur J. Moore, Atlanta, and Bishop Roy H. Short, Nashville, to administer the Jacksonville Area, formerly served by Bishop John W. Branscomb, who died January 15.

Bishop Moore will serve Florida Conference, Bishop Short Cuba Conference, until the quadrennium ends in 1960. Both men have administered these conferences before. From 1940-44, Florida Conference was part of the Atlanta Area, Cuba of the Nashville Area.

Bishop Moore also is supervising the Hong Kong and Taiwan Missions, succeeding Bishop Ralph A. Ward, who died December 10.

CHURCH: LIKE LAZARUS 'DIED AND ROSE AGAIN'

BY DALLAS MALLISON

An outstanding example of Methodism's movement to re-open rural churches is Piney Grove Church of the Raleigh District in the North Carolina Conference.

Piney Grove is a little country church that, like Lazarus, "died and rose again," and went on to achieve greater prosperity. During World War II the members of Piney Grove began slipping away. The young people went to war, and the older folks migrated for work in defense plants. Gradually membership fell; attendance at organization meetings and regular Sunday services dried up. And in 1945 the Sunday school closed.

When all services were finally discontinued in 1953, membership had dropped to 21.

In 1954 the church was closed, and for the next few years it was all but forgotten. Nevertheless, there were a few who were convinced that—small as it was—there was a need for Piney Grove.

A survey was then spearheaded by lay worker Roy Turnage, now a field worker for the Commission on Town and Country Work in the North Carolina Conference, and the Rev. R. Grady Dawson, then superintendent of Raleigh District, and now pastor of First Church in Wilson, N.C.

The survey showed that scores of persons lived within a two-mile radius of the old church building, and that not a single church of any denomination was operating within the area.

Turnage made nearly 150 house calls and sent out over 300 pieces of mail. On March 17, 1957, approxi-

mately 40 persons attended re-opening day services at Piney Grove. And at a climactic week-long revival the following April, 12 persons joined the church, the first in 10 years.

Since re-opening, Piney Grove's membership has grown to 61, and there are 86 in Sunday school.

In contrast to what was before, members are contributing both their time and money: they are building their own education building, purchased a piano and two gas heaters.

Pastor of Piney Grove is the Rev. C. B. Hicks, 38, a supply pastor and student at nearby Louisburg College.

"The material progress at Piney Grove," declares Mr. Hicks, "is simply a reflection of a spiritual revival that has taken place here. Every indication gives promise of a bright and growing future."

Loss of Freedom Feared

Loss of academic freedom in private schools in India's state of Kerala is foreseen by Christian leaders as they view a new bill expected to be passed by the state's Communist government.

The bill provides that the government, which already pays the salaries of private-school teachers, will select the persons who may teach in these schools. Christian leaders say this will make it virtually impossible to keep a Christian atmosphere in schools.

Of Kerala's 11,000 schools, some 7,000 are privately managed by Christian, Hindu, Moslem, and other groups. The 80 per cent literacy rate, highest of any state in India, has been ascribed to Christian.



Dr. Harris



Dr. Holloway

DR. FREDERICK BROWN HARRIS—continues as chaplain, U.S. Senate, in new Congressional session.

DR. HOWARD SCHOMER, former secretary for interchurch aid, World Council of Churches, Geneva, Switzerland—new president, Chicago Theological Seminary, one of four theological schools making up the University of Chicago's Federation of Theological Schools.

People Going Places . . .

DR. EDWARD W. SEAY, president, Centenary College for Women, Hackettstown, N.J.—elected president, National Association of Schools and Colleges of The Methodist Church. New vice-president, DR. WILLIS M. TATE, president, Southern Methodist University, Dallas, Tex. Re-elected secretary, DR. MYRON F. WICKE, dean, Southwestern University, Georgetown, Tex.; treasurer, DR. LAW SONE, president, Texas Wesleyan College, Fort Worth.

DR. FRED G. HOLLOWAY, president, Drew University, Madison, N.J.—installed first president, Council of Protestant Colleges and Universities, organized last year to replace the National Council of Churches Department of Christian Institutions.

DR. WELDON F. CROSSLAND, pastor, Asbury First Church, Rochester, N.Y., and writer on church administration—will retire in the near future.



New officers of the National Association of Schools, Colleges: from left, Dr. Willis M. Tate, Dr. Edward W. Seay, Dr. Myron F. Wicke, Dr. Law Sone.

DR. JOHN S. KULISZ, secretary for refugee resettlement, Methodist Committee for Overseas Relief—being sent overseas on special assignment to assist the World Council of Churches in the interviewing, registration, and selection of Dutch Indonesian refugees for resettlement in the U.S.

DR. M. FRANCIS CHRISTIE, former dean, Simpson College, Indianola, Iowa—new head of the Philosophy and Religion Department, Mount Union College, Alliance, Ohio.

RANDOLPH W. THROWER, lawyer, Atlanta, Ga.—named chairman, Emory University's new Board of Visitors.

News Digest . . .

MILLIONS FOR BUILDING. Bounding back from the economic recession, church construction came within \$5 million in 1958 of equaling the 1957 all-time high of \$868 million, the Departments of Commerce and Labor report. Total for 1958: \$863 million. Predicted for 1959: \$950 million.

ANGLICANS SELL STOCK. The Church of England has sold its 260,000 shares in the British Aluminum Company for what financial circles estimate is a profit of at least \$1 million.

RHEE RECALLS YOUTH. Korean President Syngman Rhee recently dedicated a new building bearing his pen name, Woonam, at the Methodist Pai Chai Boys High

School, Seoul. The event recalled days when he was a teen-age student there. During this period, he published a newspaper calling for Korea's independence from foreign control and was jailed as a political prisoner because of his action.

APPEAL TO DISGRUNTLED. A "discouraging factor" involving Christianity in Asia is the work of "fringe sects" that appeal to disgruntled members of established churches and weaken the total Christian witness, says Dr. Theophilus M. Taylor, moderator of the United Presbyterian Church in the U.S.A., back from a seven-week mission tour in many parts of the world.

'NO DECLINE': GRAHAM. The Billy Graham Evangelistic Association declares its records contradict reports that the "religious revival" waned in 1958 and may be coming to an end. One such report appeared in *The Christian Century*. [See February THE NEW CHRISTIAN ADVOCATE, page 111.]

KOREANS PROTEST. Objections are coming from the Korean National Christian Council and the Korean Commission of the Churches on International Affairs to the proposal that Communist China be recognized by the U.S. and admitted to the UN which was made by the Fifth World Order Study Conference sponsored by the National Council of Churches. Safeguarding the rights of victims of Communist aggression and rewarding the aggressors "cannot go together," the Koreans say.

GIFT FROM PRESIDENT. President Theodor Heuss of West Germany has given a Bible to the new Methodist church at Hamburg, recently dedicated by Bishop Friederich Wunderlich.

CROWD 'PEACE CITY.' Two thousand persons jammed Hiroshima's city auditorium for a service marking the centennial of Protestantism in Japan. The city is thought of as the center of the Japanese peace movement, and reports say the only applause at the service broke forth when a speaker appealed for "Christ's kind of peace-making."

GIVE TO WCC BUILDING. U.S. individuals and foundations have donated \$462,000 for the new World Council of Churches headquarters to be built beginning next fall in Geneva, Switzerland. An additional \$300,000 has been pledged by member churches of the WCC. The goal is \$2.5 million.

INVITE ESSAYS. The World Council of Churches Scholarship Committee, Geneva, has announced an essay contest for ministers and missionaries under 40 on *The Prophetic Function of the Church in Society*. First prize is \$230, second \$115, and third \$58.

'Quarantine Reds': Raines

To survive Communism, the West must enforce "a quarantine against the deadly disease," says Bishop Richard C. Raines, Division of World Missions president, after two months in Asia.

The bishop reports he returned

"more frightened of Communism than ever before." He adds, however, "Time is no longer on the side of the Reds. If the strong Christian democracies can stand fast and uphold their moral principles, [Communism] will run its course and be dissipated."

New Methodist Conference

Moradabad Conference, newest in The Methodist Church, was formed late in 1958 by division of the North India Conference. The new unit with 53,000 members is one of the largest conferences in the country and is the tenth to be organized in India.

It covers an area north and east of Delhi and like the parent conference borders on Nepal and Tibet, with part of its territory in the Himalayan foothills.

The Moradabad Conference has 32 ministers, 60 lay preachers, and 16 U.S. missionaries.

Suggested Space Message

The "peace on earth" message from President Eisenhower carried by the four-ton Atlas satellite may have been the result of an idea furnished the president by Dr. Robert H. Cairns, pastor of Grace Methodist Church, Natrona Heights, Pa. Dr. Cairns said he wired the White House in November, 1957, his suggestion that a U.S. satellite beam a radio message of peace to the world and followed up this move by sending letters to Vice-President Nixon, every senator, and other Washington officials.

The Atlas' message was worded "Peace on earth, good will towards men everywhere."

July Meet Will Scrutinize Town, Country Work

Thoroughgoing analysis of the Town and Country ministry, to which The Methodist Church is giving considerable attention, is expected at the July 21-24 Town and Country Conference at Wichita, Kan.

One full day of study will be devoted to each of four topics: The Town and Country Church Considers Its Nature and Purpose, with Prof. M. Wilson Nesbitt of Duke University as chairman; Methodism Organized to Face the Challenge of Town and Country, with Prof. Marvin T. Judy of Southern Methodist University; Town and Country Church Leadership in a Changing Society with the Rev. Glenn Southard of the General Board of Education; and The Methodist Church in a Changing Society, led by Prof. Rockwell Smith of Garrett Biblical Institute.

Various sub-topics will deal with such interests as the layman and his view of the church, more effective use of ministers, the role of the district superintendent, and changes in the community.

After facts on each topic are presented, the conference will divide into study groups for careful consideration of each, to give all delegates opportunity to make a personal contribution in turn to the conference.

Represented at the conference will be every board and agency of The Methodist Church which touches on the Town and Country ministry.

Prior to the Wichita meeting, the Department of Research and Survey,

under Director Dr. Roy Sturm, will assemble tabulations, findings, and recommendations of all research studies in one volume for those who have registered at least four weeks ahead, in order to give each an opportunity to study it before coming to the conference, and to make a vital contribution in the study groups at Wichita.

Another vital part of the conference will be the Resource Clinic booths for items not included in the program because of limited time. These might include audio-visual aids, church publicity, church school literature, lay preaching, migrants, libraries, and many other aspects of church rural work.

New Ways to Tell Story

Several new approaches to communication problems have been offered by churchmen and journalists.

Henry McCorkle, *Presbyterian Life* managing editor, proposed a worldwide Protestant news and feature agency at the annual assembly of the National Council of Churches' Division of Foreign Missions. Such a service, he said, could provide missionaries and nationals who edit local Christian papers with articles on agriculture, health, child care, and other subjects as well as graded Bible and language lessons and photographs.

James Carty, religious news editor of *The Nashville Tennessean*, has suggested at a seminar sponsored by the paper that church colleges become "Christian communication centers." School administrators, he said, should be guided by "a philosophy of communications," and should "rec-

ognize that most problems arise in part from a breakdown in communications in the economic, social, diplomatic, and spiritual realms."

Dr. James E. Sellers, assistant dean of Vanderbilt University Divinity School, another seminar speaker, declared that, by using plain language, direct statement, and conversational style in preaching and writing, every minister ought to become a "religious journalist."

Bishop Lord Proposes Broad Social Crusade

Bishop John Wesley Lord challenged the 1960 General Conference to call for action on vital social problems "with no uncertain voice" in an address before the annual meeting of the Board of Temperance, January 28-30 in Washington, D.C.

Bishop Lord, Board president, proposed a broad crusade to meet urgent social needs and listed possible interdenominational and Methodist aspects. He suggested:

- International conferences, bringing East and West churchmen together.
- Special training for Protestants in church-state concepts.
- A "national citizenship convocation" of leaders of some 40 denominations to plan Christian action in temperance concerns.
- Establishment of an international organization for alcohol studies.
- Programs of alcohol study and education for peace in local churches.
- Enlistment of Methodist-affiliated hospitals in a rehabilitation program for alcoholics.
- Production of a motion picture

dealing with Christian social motivation in all areas of life.

The Board paid special tribute to Francis Emmett Williams, 81, a retired St. Louis circuit judge, for his efforts to curb gambling and his new book, *Lotteries, Laws and Morals* (Vantage Press, \$5).

Deaths . . .

JAMES P. ALFORD, retired member Northwest Indiana Conference, November 30.

MRS. J. H. BASS, widow of member North Mississippi Conference, January 2.

DOUGLAS W. BAYLIS, retired member Central New York Conference, January 26.

LESTER A. BRADDS, retired member Ohio Conference, December 6.

MRS. JAMES VAN BURKALOW, wife of retired member N.Y. Conference, January 19.

MRS. S. A. CHAPPELL, wife of retired member Central Kansas Conference, January 26.

MRS. I. N. CRUTCHFIELD, widow of minister in N.M., Tex., December 24.

MRS. NELLIE MCCONNELL ENSLEY, widow of the Rev. Louis Ensley, member of Ohio Conference, and mother of Bishop Gerald Ensley, January 18 in Indiana, Pa.

CHARLES HAWKINS, pastor Winchester, Tenn. church.

BLAINE E. KIRKPATRICK, retired member Northwest Indiana Conference, at Wheeler, Ind.

PAUL J. MYERS, member New Jersey Conference.

JOHN W. ORR, retired member Ohio Conference, November 26.

MRS. EUPHEMIA SAINSBURY, widow of member N.Y. East Conference, November 10.

DR. JAMES R. SAVAGE, 94, retired minister of Louisville, Ky.

MRS. KARL SCHEUFLE, wife of pastor First Church, Columbus, O., December 6.

STEPHEN F. SLIKER, retired member New Jersey Conference, November 30.

T. G. STORY, retired member Central Texas Conference, in December.

J. E. SUMMER, retired member South Georgia Conference, January 5.

GWENLLIAN THAYER, wife of pastor Grand Rapids, Mich., church, January 1.

MRS. MINNIE L. WALLACE, widow of member Detroit Conference, January 6.

J. L. WILLIAMSON, member North Alabama Conference, December 21.

BOOKS

OF INTEREST TO PASTORS

Communism and the Theologians, by Charles C. West. Westminster Press, 387 pp., \$6.

Reviewer: STEWART W. HERMAN, secretary, Lutheran World Federation Affairs, National Lutheran Council.

Dr. West is a Presbyterian minister, currently assistant director of the Ecumenical Institute at Bossey, Switzerland. He has encountered Communism at first hand both in China and Berlin. In this book he sets out to describe in depth the impact of Marxism and Communism upon Christian theology.

After dismissing the superficial anti-Communists (including John Foster Dulles), he turns to Joseph Hromadka of Prague as a Christian thinker who is forced to cope with the hard fact that his church is not "between East and West" but actually in the East. In many respects this is the most valuable chapter in the book, because it exposes the clash between theology and ideology just over the iron curtain.

The author explores the relation between Marxian ideology and the theological positions of Paul Tillich and Reinhold Niebuhr. Christians who are apt to disregard the influ-

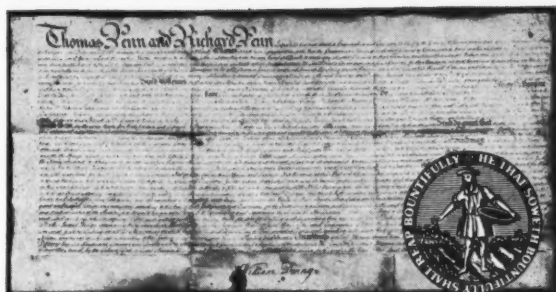
ence of 100 years of Marxism in the West may be astounded at the impact Socialism has had on the Christian conscience.

When Dr. West turns his attention to Karl Barth in what is obviously intended to be the climax of his study, he merely succeeds in raising far more questions than he answers. While he asserts that Barth's "revolution of God" is vastly more significant than Marx's revolution of the proletariat, he finds himself challenging the Swiss theologian for the "empty space" which he leaves between theology and politics. He concludes by saying that "this failure accurately and relevantly to speak to human problems on the political level cannot help but raise questions about Barth's theology itself. . . ."

Dr. West seems to give Barth all the credit for the heroic response of stalwart Christians, especially in East Germany, for their unyielding faith in the face of a totalitarian ideology.

"Why do you go to church?" a Communist functionary asked a country elder. "Three reasons," replied the elder. "In church I am treated as a human being. In church I don't need to be afraid, and in church I hear a free word spoken and it makes me free."

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An Experiment Becomes an Experience

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Does Dr. West really believe that this freedom through faith in the Lutheran churches of East Germany is solely the fruit of Barthian theology?

In spite of the serious weakness of its final chapters, this book deserves—and rewards—close scrutiny.

What We Must Know About Communism, by Harry and Bonoro Overstreet. W. W. Norton, 348 pp., \$3.95.

Reviewer: T. OTTO NALL, *editor, NEW CHRISTIAN ADVOCATE.*

The thoughtful, careful analysis that has come to be associated with the name, "Overstreet," is here as this gifted husband-and-wife team describe the philosophy and methodology of Communism around the world. The description is factual and forthright, unmarred by the overtones of bluster and the undertones of suspicion often found in descriptions of Communism.

Furthermore, this is distinctly the stuff that all of us ought to have about Communism. Its shortcoming is that it fails to tell all that we must know—and the part omitted is what the Overstreets are particularly well qualified to give us.

To summarize in one many-faceted question: Why does Communism have such a death grip over millions who are not members of the party, and whose hopes have been dashed so many times? This is a human phenomenon that baffles anyone.

That this fact is pertinent to the inquiry the Overstreets have made goes without saying. It is pertinent

for the Russians, and it is pertinent for others.

The acceptance of the Russian people is not to be explained in terms of natural subservience, or excessive patriotism, or economic advantage. And a carefully tooled description of the Communist apparatus is no substitute for this needed explanation.

True, there is in this valuable book a careful analysis of the five basic "target" groups, but this is insufficient to account for the "appeal" of Communism. The last chapter's emphasis on the individual is appropriate, but who is the individual, what are his interests and needs, and why does he respond to Communism?

May we hope that the Overstreets will write a sequel to add these valuable facts to what we must know about Communism?

Stride Toward Freedom—The Montgomery Story, by Martin Luther King, Jr., Harper & Bros., 224 pp., \$2.95.

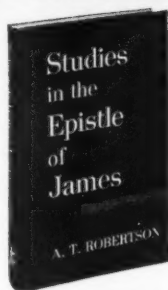
Reviewer: A. S. TURNIPSEED, *now superintendent of the Mobile (Alabama) District, was formerly pastor of Dexter Avenue Church, Montgomery.*

Dr. King tells the story of the 1956 bus boycott in Montgomery, Ala., with a sense of history. He understands the transition of the South from an agricultural feudalism into an industrialized and urbanized region.

The boycott is a test-tube case representing the whole South. In it are seen the "Old White Man," the "New Negro," and the inert white clergy.

A front-page story in the Mont-

The BEST OF A. T. ROBERTSON

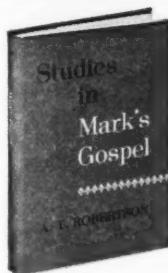


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PAUL AND THE INTELLECTUALS

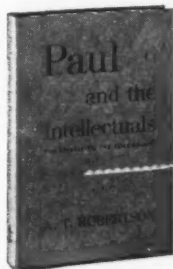
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gomery press reported that Negroes would not ride the bus December 5, 1955, since a Negro woman had refused to give up her bus seat and was put in jail.

The Police Commissioner invoked the law that a minimum taxi fare of 45¢ must be charged, and Negroes organized a transportation system.

The sincerity of the city government was placed in doubt when the committee they named to negotiate the difficulties allowed an officer of the Montgomery White Citizens Council to take part in its deliberations. Leading white clergymen were on this committee.

On January 22, 1956, the City Commissioners announced in the local press that a "settlement" had been reached between themselves and three leading Negro ministers. The three turned out to be little known in the community and all publicly repudiated the "settlement." The city government and white community generally lost face and the Negro community steeled itself against the ancient devise of "divide and rule."

The city government entered upon a "get tough policy." An obsolete Alabama law against boycotts was used by the Montgomery Grand Jury to indict more than one hundred Negro leaders. Dr. King's trial and conviction on this charge established him as an American Gandhi.

On November 13, 1956, the Montgomery County Circuit Court ruled that the car pool must be ended. On that same day the United States Supreme Court upheld a lower court's decision that segregation on Montgomery buses was unconstitutional.

Commenting upon the "Old White

Man," Dr. King said, ". . . every move they made proved to be a mistake. It could not be otherwise, because their methods were geared to the 'Old Negro,' and they were dealing with a 'New Negro.'"

The silence of the good people of Montgomery including her white ministers was thunderous. "With individual exceptions the white ministers, from whom I had naïvely expected so much, gave little," Dr. King said.

Dr. King holds that nonviolent resistance is the hope of all suppressed people. He shows that this is the way of Christ and is suffering love. The experience of 50,000 Negroes in Montgomery, Ala., in their disciplined boycott of more than a year's duration proves that suffering love never fails.

To Hallow This Life—Martin Buber, An Anthology edited by Jacob Trapp. Harper & Bros., 174 pp., \$3.

Reviewer: FRED G. HOLLOWAY, president of Drew Theological Seminary, Madison, N.J.

It is difficult to find fault with this excellent collection from the great garden of thoughts planted by Martin Buber. The quotations are arranged in chapters devoted to the leading concepts in Buber's thought. There are one or two exceptions, such as the chapter on *Moses and the Prophets*, where the material is necessarily descriptive. The arrangement, therefore, makes it possible for the reader to obtain insight into Buber's thought from one who has been deeply imbued with it.

Those who are unacquainted with

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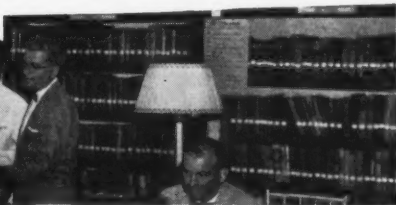
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the great Jewish theologian will be greatly benefited by this book for Buber's place in 20th-century theology is firmly established. Any Christian would profit by reading him. The pastor will find this an extremely quotable book, though he should beware using it for this purpose only. Only as Buber's thought is apprehended can one safely use the material for sermon purposes.

This book is highly commended because it makes Buber's thought so accessible. One dares hope that the reader will venture further and procure Herberg's *The Writings of Martin Buber*, and follow that with one or more of the complete volumes of Buber whose prolific pen has already produced a volume (*Hasidism and Modern Man*) not available when this anthology was prepared.

Revelation Through Reason, by Errol E. Harris, Yale University Press, 158 pp., \$4.50.

Reviewer: NELS F. S. FERRÉ, Abbot Professor of Christian Theology, The Andover Newton Theological School, Newton Center, Mass.

"Religion in the light of science and philosophy," the subtitle of these Terry Lectures at Yale, best describes the approach of this work. It is the best kind of natural theology available on this level of interpretation. Professor Harris, a South African philosopher now head of department at Connecticut College, dismisses as misconceived the conflict between science and religion, choosing the former as the main method to truth. He proposes a scientific world view, akin to creative evolution, greatly influenced

by Whitehead's organismic and Smut's wholistic philosophy.

God is the end toward which the whole process moves, and end whose nature is to be present in and to promote the process. Christ is the sinless One, revealing God as End, while God is infinite Love, tenderly persuading men toward the best possible fulfillment.

An able critique of analytic philosophy answers its main charges and goes on to give a positive interpretation of evil. This treatment, narrowly anthropocentric and generally thin, is the weakest part of the book, apart from its reducing the Christian faith to an inner, this-worldly dimension.

On its level of approach, however, the work is first-class in content, reasoning, and writing. It misses, of course, the deeper theological reaches in method, in Christology, and in the nature and work of God. Philosophically it is post-critical; theologically it is pre-critical. Nevertheless, what Professor Harris has said is a basic omission of modern theology and needs to be read, pondered, and incorporated into the fuller theological message for modern man.

Great Themes in Theology, edited by Lynn Leavenworth. Judson Press, 219 pp., \$3.

Reviewer: BLAIR S. LATSHAW, retired pastor, Rock River Conference, Ill.

This is a stimulating book, written by some of the greatest scholars in a denomination, to rethink their faith in the light of the demands of today and to discover the Baptist contribution to ecumenical Christianity.

These writers include churchmen

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who had attended the meeting of the Commission on Faith and Order at Lund and were looking forward to the meeting of the World Council at Evanston.

This book is a concise résumé of Christian doctrine, as well as of the historic Baptist positions. Each of the seven chapters is the product of a committee of scholars and written by an outstanding authority in his field of study.

This treatise is scholarly, evangelical, and open-minded. We catch the spirit of the writers in the first chapter, entitled, *The Biblical Basis of the Gospel*, written by Dr. Walter J. Harrelson, dean of the divinity school of the University of Chicago. He emphasizes the authority of the Bible, "but not always in a literal sense. 'Authority' is a mixture of reason's demand for validity and faith's assumption of certainty." Creeds are not to be used as clubs, but as "banners of the faith."

Theology of The Old Testament,
by Edmond Jacob. Harper & Bros.,
368 pp., \$5.

Reviewer: LOWELL BRESTEL HAZZARD,
professor of Old Testament, Wesley Theological Seminary.

This theology of the Old Testament, by a professor at the University of Strasbourg, is a distinguished contribution to a field which is all too sparsely populated in English. The translation by Arthur W. Heathcote and Philip J. Alcock has been done into most readable English. It is well done.

This is a typically German work in its careful study and documentation,

NEW CHRISTIAN ADVOCATE

and yet it is not ponderously academic, as so many German volumes are. It shows a balanced grasp of the central drive of Old Testament thought where the author is completely at home.

One could wish for a somewhat fuller treatment of the doctrine of sin and redemption, but even here the heart of the matter is revealed. The bibliographies are full and suggestive.

In a book not written for homiletic purposes, one is struck with the preachability of many of its sentences: "To believe is to share in the stability of God; to see things as God sees them with security and confidence."

"Israelite prayer," says Fernand Managoz, 'tends to make the believer an energetic co-operator, and not a beatified enjoyer of God.'

"The table of nations in chapter ten of Genesis presents all peoples as issued from one common ancestor, and destined to find harmony in spite of racial and linguistic differences, which are a sign of the Creator's bounty, but (as those who), when pride supervenes, . . . can no longer understand one another and make war on one another."

"The personality and holiness of the God of the Old Testament are too dynamic to be satisfied with an aloof ordering of things." Here the author is referring to the "rationalist conception" of Providence, "of a god as impersonal as possible, who directs events from afar, while ensuring balance and harmony."

The pastor who buys this volume and studies it with Old Testament in hand will be richly rewarded.

MARCH, 1959

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As before, ministers and other public speakers will find here a rich source of unusual, pertinent and usable illustrations.

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HARPER & BROTHERS, N.Y. 16

The Yoke Of Christ, by D. Elton Trueblood. Harper, 192 pp., \$3.

Reviewer: CLARENCE F. AVEY, superintendent, Springfield District, The Methodist Church.

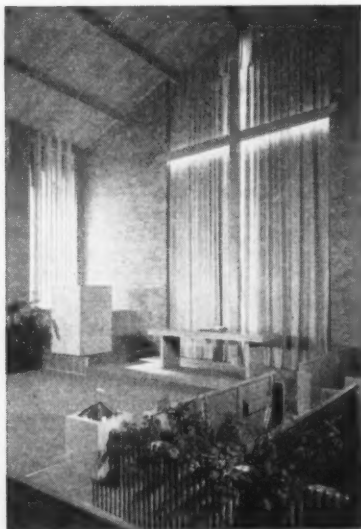
This is pre-eminently a book about the Church. The golden thread that binds together these "sermons" is the meaning and significance of the Church and the spirit and behavior of those who comprise its fellowship.

Trueblood declares that "The Church of Jesus Christ is a great and enduring and conquering reality; it is the most important society that we know." In every discussion the author bears witness to his exalted conception of the Church as the redemptive and indispensable element in so-

ciety. "However bad the existing local church is, the alternative of a churchless society is certainly worse."

Half-hearted involvement in the divine society, therefore, becomes the greatest sin. Every address deals with some aspect of our discipleship, and contains a searching analysis of our weak allegiance to the cause of Christ. The author sees the present membership of the churches, not the outsider (of whom there are comparatively few in American life) as the greatest field for conversion. He affirms that, "The miracle of regeneration can occur; the church can be revived on the inside."

One means of revival is through the "power of small fellowship." Exciting examples are given of the pres-



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ence and usefulness of small group fellowships in contemporary church life. The disciplined life, willing to bear witness to inner conviction and experience, is set forth as a prerequisite to greater influence by the Church and its membership.

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Four Existentialist Theologians,
by Will Herberg. Doubleday and Co., 346 pp. \$4.00.

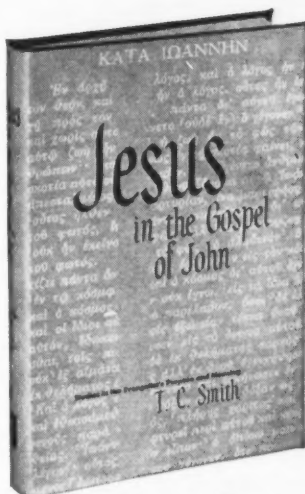
Reviewer: AUBREY ALSOBROOK, pastor of the Central Methodist Church, Fitzgerald, Ga.

Professor Will Herberg has selected key passages from the writings of Maritain, Berdyaev, Buber, and Tillich. An interesting biographical sketch is given as each theologian's thought is presented.

One of the most valuable contributions of the book is the General Introduction in which the thought of the four existentialists is contrasted. Here the author also points out the common ground on which they meet.

Each theologian speaks from a different background: Maritain from the Roman Catholic point of view, Berdyaev from the Eastern Orthodox, Buber from Judaism, and Tillich in the light of the Protestant faith. All four raise the same questions and speak on common themes.

Herberg indicates the following points where these thinkers meet. (1) They use a philosophical framework in which to develop and express their thought. (2) Each bears the mark of an "existentialist bent"



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ISSUES IN CONTEMPORARY EVANGELISM



is the provocative symposium subject in the spring issue of *Religion in Life*, a Christian quarterly of opinion and discussion. Articles include "Billy Graham and Nels Ferré Discuss Evangelism: An Imaginary Dialogue" by Wallace Gray; "The Evangelism of Billy Graham" by Cecil Northcott; "The Theological Pre-suppositions of Billy Graham" by Robert Ferm.

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in their thinking. (3) A strong personalistic emphasis pervades their theology. (4) There is a social concern shared by each. (5) They have one aim: "To establish the relevance of their faith to the intellectual and cultural life of the time."

It would have been helpful if the author had given the references for the passages selected. Nevertheless, the pastor and layman who are concerned with the "ultimate concern" will find the volume worth careful study.

Psychiatry and Religious Experience, by Louis Linn, M.D. and Leo W. Schwarz. Random House, 307 pp., \$4.95.

Reviewer: HOMER L. JERNIGAN, assistant professor of pastoral psychology, Boston University School of theology.

This book aims to show how insights of psychiatry and religion may be used to relieve human suffering and release of creative human energies. This is a broad aim.

The authors, a psychiatrist and a religious writer (formerly a mental hospital chaplain), draw some important distinctions between the "domains" of psychiatry and religion. They seek to maintain these distinctions consistently in their discussions of religious counseling and the role of religion in marriage problems, illness, bereavement, and the problems of the aging. They particularly emphasize the difference between the "neutrality" of the psychiatrist in relation to moral values developed by patients in therapy, and the commitment of the religious leader to the

moral code that he represents. They also stress the "symbolic" nature of the role of the religious leader.

Drawing from psychoanalytic theory and practice, the authors discuss religious development in childhood and adolescence and the nature of religious conversion and mysticism. These chapters merit careful reading. The point of view is strongly Freudian but affirms the value of religion as defined by the writers.

Although some of us will not agree with many of the assumptions of this book, we should welcome its clear statement concerning the role of the religious leader. The criticism the book has for some contemporary forms of pastoral counseling and religio-psychiatric co-operation should stimulate those of us who disagree to develop consistent positions of our own.

The writers attempt to include too much, and although they have written some very good chapters, they do not do justice to much of the material available for their various topics. Their clinical illustrations also are too brief.

BRIEFLY NOTED . . .

Jesus Compared, by Charles S. Braden. Prentice-Hall, 230 pp., \$6.

A systematic comparison of Jesus and his teachings with Buddha, Krishna, Confucius, Moses, Mohammed, and others. Written, by an ordained minister and professor, particularly for "the intelligent layman who might like to have some basis for evaluating the respective figures."

MARCH, 1959

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A matchless storyteller, as well as a social prophet, this well-known friend of causes-that-count lifts up such Brethren teachings as family solidarity, brotherhood, and the simple life.

Practicing the Presence, by Joel S. Goldsmith. Harper & Bros., 140 pp., \$2.50.

Have you ever pondered long and seriously why life should be so unsatisfactory? The author had such experiences, and in this devotional book he takes the reader along his spiritual pathway to "that which will establish peace on earth and good will to men."

Letters to the Seven Churches, by William Barclay. Abingdon Press, 111 pp., \$2.

Chapters 2 and 3 of Revelations are placed in the setting of their time of writing, and the message is interpreted in this context.

Growing Up, by George Amos Miller. Parthenon Press, 228 pp., \$2.

This is the "un-episcopal" and thoroughly human story of a bishop who served in South and Central America, helping Methodists achieve an autonomous church. It is a saga of tears, thrills, and exciting victory.

NEW CHRISTIAN ADVOCATE

For 'MRS. Preacher'

Parsonage children learn to pray.



THEY MIGHT BE born in a parsonage, but even "preacher's kids" aren't born knowing how to pray. Like any children they must be taught, and the preacher and his wife, like any parents, must sometimes teach by trial and error.

Family prayer was one of the many topics discussed with lively interest at the conference for young ministers and their wives held last Christmas at Purdue University in Lafayette, Ind.

Speaking from their own experience, mothers of small children offered ideas to those less experienced and more bewildered. In teaching the traditional, "Now I lay me down to sleep . . ." one mother felt she had made a mistake. Switching from the familiar, she then let her children make up their own prayers.

"I found they prayed well by themselves, expressing in their own way the feelings in their hearts. It is gratifying to hear them pray so spontaneously," she added. These "PK's" were in the three-to-five age group at the time.

Another mother explained that her children while very young had offered spontaneous prayer, but they later became embarrassed saying their prayers aloud. At this time she presented them with books of prayer—a happy thought—which they accepted and which she felt broadened their idea of prayer.

Young mothers also discussed the best time of day for family devotions. When children are young and rowdy before bedtime some mothers feel prayer quiets them down, soothes the expectations for tomorrow.

Other parsonage parents like to have family devotions at breakfast time. For some this comes 'before breakfast and for others afterward.

In one home, devotions are given before breakfast and become the topic of discussion throughout the meal. This is a good time, too, for explaining the meanings and expressions which may come up as new prayers are given or new Scripture read.

In many families, reading from the Bible and general prayer are followed by individual prayers with length

FILMS FOR CHURCHES

By HARRY C. SPENCER

*Methodist Television, Radio, and
Film Commission*

MAKE ALL THINGS NEW— Many Methodists know little about deaconesses—who they are, what they do, or why a girl becomes a deaconess. This film answers the questions. Six deaconesses of the Methodist Church are featured in the dramatic documentary filmed in St. Louis and environs. The story is built around three children who, rejected by parents, live in a Methodist children's home, and shows what the work of a deaconess can mean.

Two Woman's Division projects, Kingdom House in St. Louis and Epworth School for Girls in Webster Groves, Mo., provide background settings. Children from the Kingdom House community center play lead roles.

Photography is brilliant and the entire production highly recommended. The film was produced by Miss Elizabeth Merchant, secretary of the Audio-Visual Department of the Woman's Division of Christian Service.

Approximately 27 minutes long, black and white, the film may be rented for \$6 from the nearest Methodist Publishing House library. Prints may be purchased by Conference groups ordered from the Office of Visual Education, Woman's Division, Room 840, Methodist Board of Missions, 150 Fifth Ave., New York 11, N.Y.

governed by the age of the youngest child. Sometimes each child as he becomes old enough to read takes a turn with Scriptural or other reading.

Mrs. William D. White of DeKalb, Ill., tells us that she and her minister husband started teaching the Lord's Prayer to their three children as soon as each one reached the "mature" age of three and a half years. "They could not know the meaning of many of the words, but we carefully tried to explain and to answer questions as they came up," Mrs. White says. Prayers and meal-time grace have been part of these children's lives from babyhood.

While still very small, the White youngsters were also taught a simple evening prayer to which was added each child's own blessing of favorite relatives, playmates, and things.

"Ours are exceedingly exuberant, noisy, and enthusiastic children," Mrs. White explains, "and we have had difficulty in calming them down all at once to a reverent and prayerful attitude.

"Our greatest help in welding the necessary calm has been the set of books published by *The Upper Room* called, *Daily Devotions for Families With Young Children*. After reading the Scripture and the story, it is easy to encourage each child to contribute a small prayer of thankfulness or to ask for daily guidance."

It's probably a fairly accurate guess that these families also welcome prayer time as a breather—a slowing down from the too-hectic pace, and a time when peace can enter in and the kaleidoscopic world of things can once more drop back into place.

—MARTHA

The CHURCH and the LAW

F. MURRAY BENSON
Attorney and Methodist Layman

This column will digest court decisions pertinent to churches and pastors. Limitations of space require oversimplification of the facts and the decisions. There is no attempt here to give legal opinions.—Eds.

THE CASE: The executor of a will sued to set aside an earlier conveyance made by a woman, now deceased, to the Church of Christ, Hutchinson, Kan. At 80, she had made an agreement to convey her property to the church in return for an annuity, payable monthly by the church. The proposition was accepted by the congregation and the property turned over to the trustees. Shortly afterward she died. The trial judge ruled church annuity contracts illegal and rescinded the conveyance.

Decision: Reversed for a new trial. The court held that the contract was not illegal, because churches are supported by gifts and this was a conditional gift and did not come under the insurance laws of the state. But the court also said that the contract could be rescinded for other reasons—fraud or undue influence used to procure the contract.

[BARGER V. FRENCH, 122 KAN. 607, 253 P. 230 (1927)].

MARCH, 1959

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—DR. C. R. HOOTON
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THE CASE: The articles of incorporation of a church provided for seven trustees who would serve for one year. Later the church adopted by-laws which provided for nine trustees to serve an indefinite period, to be determined by good behavior. When a disturbance occurred the pastor announced that the original articles should control and that there should be a new election. Suit was filed by the displaced trustees who stated by-laws should control.

Decision: The court decreed that the articles of incorporation should control and that the election of the new trustees was valid. Since the articles did not authorize the church to change the number of trustees or their term, the by-laws were void.

[MORRIS V. RICHARD CLARK, MISSIONARY BAPTIST CHURCH, CALIF. 177 P2d. 811 (1947)].

THE CASE: Suit was brought to set aside a deed conveying property to the Fremont Methodist Church. Grounds for the suit stated that the deed was obtained by undue influence by the pastor and the chairman of the board of trustees. The lower court set aside the deed, holding that a confidential relationship existed.

Decision: The higher court reversed the decision. The relationship of pastor and parishioner alone was not conclusive of a confidential relationship, the court said. The burden, the court added, fell on those who charged undue influence to prove their charge.

[ELSE V. FREMONT METHODIST CHURCH, IOWA, 73 NW 2d. 50 (1955)].

THEY SAY:

paragraphs of provocation

These paragraphs dare you to exercise one of your less-used mental muscles. If you decide to accept what is said, you have been awake in the process. If you reject it, you have had to find a reason. He was wise who said, "A difference of opinion is the most interesting thing in the world."

Christians and International Problems

IN WORKING FOR world order, we have found ourselves confronted by a ruthless and determined materialism that knew neither the bread nor the wine, that proclaimed religion as an opiate, and that insisted it had found a scientific answer to injustices that root deep in exploitation.

Being materialist, by definition, it ruled out the spiritual. We became fearful. Our realists, as they called themselves, sought to take over. Scientists were dubbed "egg-heads" and men of religion called "starry-eyed."

We would mass greater force than man had known. We forgot that communism had no strategy by which to meet physical force. We sought to out-do them in the material field where they are most at home. So we built bases in a great circle, and we co-operated with dictators who had the bases to sell, and we paid out 30 pieces of silver to tyrants who had already betrayed our Lord.

We wondered why the common people, ground down by the poverty

of contemporary feudalistic regimes, doubted the voice of America. We announced that our foreign policy was based upon national self-interest.

True, we have held certain lines, but we have lost vast areas. We have failed to get through to the minds and hearts of the people.

—BISHOP G. BROMLEY OXNAM, to the Fifth World Order Study Conference

What About Drinking?

DOES DRINKING in any degree, social or otherwise, represent a legitimate expression of my gratitude to God for the gift of life? Am I a better man because of social drinking? Does the use of alcohol in moderation lead men in the direction of Christ, or away from him?

What effect does my drinking have upon the lives of my children and family? Will it make me a better church-school teacher, a stronger member of the official board, a more committed member of the church?

Does it increase or diminish my responsibility for the alcoholics who are made through the practice of drinking? In short, does social drinking fulfill the purpose of life in God,

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as revealed in Jesus Christ our Lord, and is it to be a cause of thanksgiving?

I must answer in the negative, and I must add that the church of Christ is weak today through the large number of church members who have capitulated to popular pressures and high-powered advertising, thus embracing in their lives unrighteous and doubtful practices.

—BISHOP JOHN WESLEY LORD, speaking as president of the Board of Temperance

Religion of Other Traditions

GOD HAS NOT left the people of the East outside the sphere of his Providence. He has made himself known, though in different measure, to all men. . . .

It is necessary for us to approach the people of these different religious traditions, not as our enemies but as our friends, who share in part the Truth which we claim to possess.

At the present time in particular, when the majority of young men all over the world are turning from their traditional religion towards atheism and skepticism, we should surely recognize the values in these traditions. What is needed is some kind of ecumenical movement among the world religions comparable to that which already exists among Christians.

If we are now beginning to approach our separated fellow-Christians as our brothers and not as our enemies, it is surely time that we begin to approach our fellow men in other religious traditions in the same way.

—Editorial in *The Commonweal*

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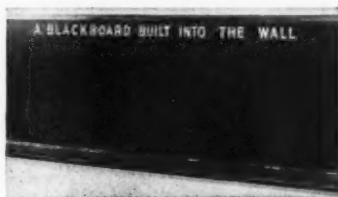


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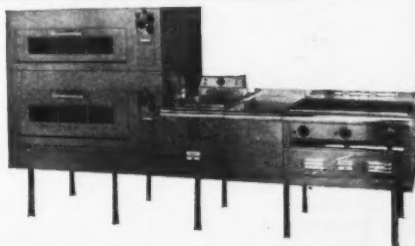
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We want to know...

Readers are invited to send us their questions about parish problems and the work of the pastor. Representative ones are selected for this column.—Eds.

THE LITURGICAL COLORS

What is the Christian symbolism of colors?

Generally, four colors are considered to be the liturgical colors: Red, standing for the Holy Spirit, and associated with Pentecost; green, the color of life, symbolizing the growing life of the Church and associated with the season of the Trinity; violet, suggesting penitence and associated with such seasons of penitence as Advent and Lent; white, symbol of purity and truth, used in all triumphant festivals and whenever special attention is focused on Christ himself.—Eds.

WHAT IS CORRECT?

Is it correct to address a Methodist bishop as "the right reverend"?

No. The Methodist Church does not go in for such ecclesiastical embroidery. All Methodist preachers, whether bishops or supplies, are properly "reverend."—Eds.

NEW CHRISTIAN ADVOCATE

OPEN FORUM

Letters to the Editors

Back-Talk From a Pulpit

EDITOR: If I were a pulpit, and I read what Robert Versteeg says [November, page 15], I would get hot and respond:

"I have had clergymen lean on me, squeeze me, and fix their eyes on me, as if in a trance, so that the poor fellow in the pew was neglected. But that preacher, in sending me out, didn't tell the whole truth.

"He failed to mention the spiritual giants who have stood behind me, inspiring people, utilizing the mind as well as the emotions. I have held many manuscripts where the Word was handled effectively, intelligently, reverently. I stand in the Church as a symbol of our faith and freedom.

"A professor of preaching told me: 'The preacher who kicks you out of the limelight is pushing himself into the limelight. And the end-result is not likely to be a service of worship but a theatrical performance executed in God's own house.'"

DALE E. BICHSEL

*University Methodist Church
Columbus, Ohio*

Wanted: Personnel Agency

EDITOR: The interests, abilities, and talents of our ministers and other church workers, as well as the church itself, would be better served, in my opinion, if we had a Methodist personnel department.

MARCH, 1959

Think of the minister, for example. If his interests ran to missions, or church building, or Christian education, that would become known to the personnel department. If he were transferred to a different Conference, or Area, those fields of special interest would become known immediately.

Besides, the nominating committee in the Annual Conference would know what part of the committee load the incoming minister could do best and liked to do.

And there would be innumerable other advantages. . . .

EVERETT DORR

*Trinity Methodist Church
Des Moines, Ia.*

Questions About Humanism

EDITOR: George Calingaert's article, [*Humanism, the Emerging Faith*, November, page 55] raises a cosmos-full of questions: Does science have any real answers to life's hard questions? What are the meanings behind the answers of science? How can those meanings be organized into a system of thought? And what is the ultimate reference of that system or philosophy? After all, is not the Church the mother of learning, including science?

What shall we do when science argues within itself, or makes no attempt to answer? From what did we

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emerge? And by whose or what direction, guidance, or purposive will? What will be the end after the close of the life of this planet, as predicted by men of science? What was before? What will be after?

What besides human endeavors is going on right now? Anything at all? What would humanism say? If there are some things, who administers them?

These are philosophical and teleological, religious and theological questions for which, it seems to me, humanism has no answer. . . .

ALBERT W. SCARFFE

*Methodist Church
Merino, Colo.*

Picturing the Rural Church

EDITOR: The special report on the present status and future of the rural church [December, 1958] was excellent.

These are days of rapid change in town and country communities. We must keep the whole Church aware of this strategic area. We do not solve problems by ignoring them. Prophetic voices should be heard in behalf of the rural mission of Methodism.

LAVERN C. DIBBLE

*On'wego Larger Parish
Williamstown, N.Y.*

Fees for Services

EDITOR: In all our discussion of fees for services given at weddings, funerals, and so on [see *I Asked for a Cut in Salary*, September, 1958, and Lowen Kruse's letter, December, 1958] I wonder whether we are being fair to those who give the so-called

NEW CHRISTIAN ADVOCATE

fees. Most church people love their pastor and express their appreciation by offering gifts of money. They are gifts, not fees. I do not know of any preachers who charge fees, but I know of some who accept gifts.

People want to help their pastors, and they know that many receive salaries so small that they need these gifts to make ends meet. . . .

NELSON WADE

*Methodist Church
Chaire, Fla.*

Rabbi on Christmas

EDITOR: A number of friends have sent me the issue containing *A Rabbi's View of Christmas* [December, page 14].

It has been the custom among employees of the Nebraska Clothing Company to come to a Christmas breakfast instituted by the management with the belief that a gathering to remember the sacredness of Christmas would be preferable to a gathering devoted to nothing but hilarity.

On these occasions we have had a number of outstanding leaders as speakers. Rabbi Brooks was one. . . .

W. O. SWANSON

Omaha, Nebr.

Segregation and the Bible

EDITOR: Although I grew up in the heart of the South, I must take exception to R. Kenneth Busbice's letter titled, *De-Segregation Means Confusion* [January, page 124].

He purports to quote Jesus and Paul in defense of segregation, a most hazardous endeavor. Jesus stressed the unrestricted nature of love (Matthew 5:44 ff.; Luke 10:36 f.), and Paul said

MARCH, 1959

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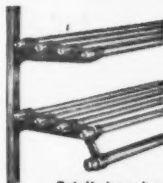
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that the Church transcends racial distinctions (Galatians 3:28; Ephesians 2:11-22; Colossians 3:11, which compare with Acts 10).

An excellent book on this subject is Everett Tilson's *Segregation and the Bible* (Abingdon Press, \$2.50, \$1.50).

EMORY BURTON

Oregon, Ill.

Wood Bookcases Are Good, Too

EDITOR: The article on *The Minister's Own Library* [November, page 26] is in error in stating that metal shelving is better, in terms of both price and utility, than wood shelving.

Actually, wood is, quality for quality, less expensive than steel, no more bulky than steel, and available in adjustable or permanent shelves. Furthermore, open metal shelving adds no beauty and offers no protection to the books. . . .

JOHN BENSON, JR.

Herkimer, N.Y.

Good News From God

EDITOR: Maurine Cowan's article, *A Patient Looks at Her Pastor* [January, page 51] deserves attention.

Those who are sick need comfort, not sympathy, and they expect their pastors to bring them good news.

Heartfelt prayers of love and concern, offered by ministers at the bedside of patients give them peace of mind, satisfaction of soul, and quietness of body, needed in times of affliction.

There is a place for discussing current topics, but not in the sickroom.

CLARENCE A. KNOTT

Rognel Heights Methodist Church
 Baltimore, Md.

Together

PREVIEW



For April 1959

MAYBE YOU SHOULD PREACH

by Harold A. Bosley

"Should I be a preacher?" is a question often asked of a minister. The pastor of the First Church, Evanston, Ill., doesn't believe there is any easy, quick reply.

It isn't enough to say, "If you are called of God to preach, do it. If not, by all means do something else," says Dr. Bosley. He proposes two basic questions young men should answer and 10 qualities a man should have before he is encouraged to become a minister.

This article should help guide young men who ask your advice—and give everyone a deeper recognition and appreciation of the purposes and problems of all preachers.

Reprints are available. Price (postage paid to one address): 10 copies 60¢, 50—\$2.50, 100—\$4.40, 500—\$19. Reprint Service, TOGETHER, 740 N. Rush St., Chicago 11, Ill.

MY 40 DAYS AND NIGHTS WITH THE ALGERIAN REBELS

by Lester E. Griffith, Jr.

The Methodist missionary whose recent capture by Algerian rebels aroused world-wide concern gives

TOGETHER a first-person report of the harrowing 40 days and nights he spent as a prisoner on the march in the rugged mountain area of Algeria.

His story, spanning the time between his kidnaping and his dramatic reappearance during the Annual Conference in Algiers, is a saga of heroism, faith, and fortitude.

If you are looking for a way to dramatize and personalize the Church's mission work, this experience could well be it.

SHOULD CHURCHES SELL THINGS?

a Powwow

Is it beneath the dignity of a church to raise money by selling things or involving itself in other special fundraising projects?

Millicent Tralle, homemaker and member of Trinity Church, El Paso, Tex., says it isn't. She points to the fellowship that develops when people work together and stresses our need to give of ourselves as well as our funds.

Robert W. Lind, pastor of the Community Church, Denton Mont., charges that for generations the Church has played the role of mendi-

MARCH, 1959

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cant in our social structure and has, in consequence, lost stature and influence. He believes commercialism within the Church has insidious side effects and maintains that the Church and its affairs should be financed by those who believe in it and love it.

Whether members of your congregation side with the affirmative or the negative in this lively debate, they will find that it pertains to more than method alone. It touches the very heart of Christian stewardship.

'... I WOULD STILL PLANT MY APPLE TREE'

a Color Pictorial

"Even if I knew that tomorrow the world would go to pieces, I would still plant my apple tree," said Martin Luther. To him trees symbolized faith in God and his merciful bounty.

Since April is the month Americans have observed Arbor Day for 87 years, *TOGETHER's* April issue presents an eight-page color pictorial on trees, these tallest, sturdiest, most nearly immortal of the earth's plants. For man may pray anywhere, but he is seldom more in tune with God than in the hush of a forest, with sunbeams slanting between nature's own green cathedral spires.

Where there is a tree to climb, there is usually a boy to climb it, so *TOGETHER's* April cover features a nostalgic color photo of three boys in a tree house.

THE MEHARRY STORY

a Pictorial

More than 100 years ago, a Negro freedman befriended 16-year-old Samuel Meharry when his wagon broke down in the woods. In 1875

Samuel and his four brothers gave half their life savings toward a new Negro medical school that was founded the next year under Methodist sponsorship.

Operating on budgets that would have forced schools of lesser purpose to close their doors, Meharry has since graduated over 50 per cent of all the Negro physicians and dentists in the U.S.; has pioneered the use of radio-active gold in treatment of cancer and leukemia; and has become a \$7 million center, with schools of medicine, dentistry, and nursing.

Here is a story that will make all Methodists proud.

LET'S NOT RUSH THE YOUNGSTERS

by Sally Burke Winchester

Are children growing up too fast?

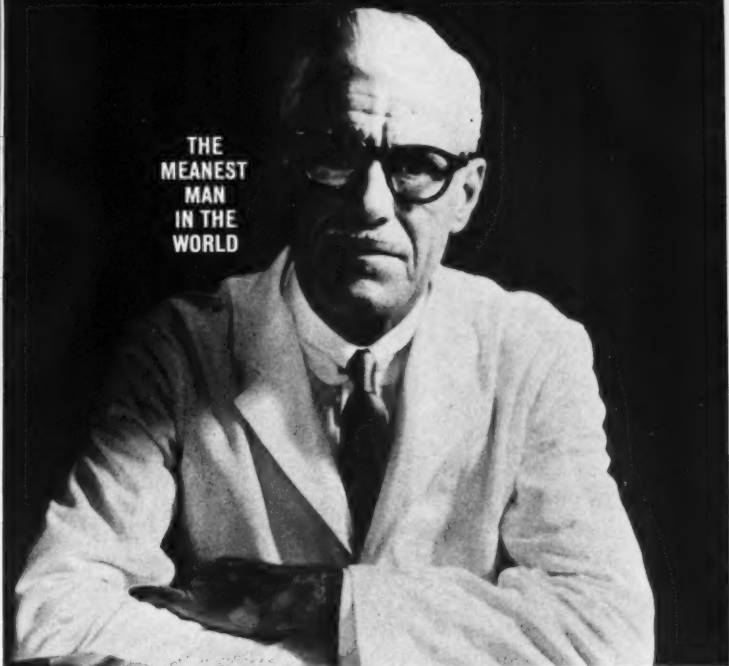
The author of this *TOGETHER* in the Home feature thinks they are, citing seven dance invitations her own son received in six months—all before he was 11! She looks ahead and wonders what this early-blooming social life will do to children's futures as teen-agers and as adults.

Of her own youngsters, she says, "I want them to be children as long as possible—so they can enjoy being young when they become teen-agers."

This is a provocative article for parents and everybody else concerned with children and children's activities. Directors of Religious Education and Sunday school teachers, particularly, should find much in it to ponder.

(Incidentally, the deadline for single subscriptions to *TOGETHER* at the current \$3 rate is March 31. Thereafter the individual subscription rate will be \$4 a year.)

THE
MEANEST
MAN
IN THE
WORLD



The meanest man in the world is a phony doctor—a "quack." He is utterly ruthless. He is interested only in making money, regardless of the human tragedies he causes.

One of the most vicious of all is the cancer quack. It's not easy to recognize him. He looks and acts like a doctor.

But be suspicious . . . if he offers a "secret" cure . . . if he refuses to consult with medical specialists . . . if the patients he claims he "cured" have only *his* word that they had cancer in the first place. If you have any doubts about him, check with your local county medical society.

Be cautious. Each year, Americans pay an estimated \$10,000,000 to cancer quacks. And the greatest tragedy is that many cancer patients who could have been saved by prompt and skilled treatment have lost their lives to quacks.

Be wise. See your own doctor regularly. He is the only one who can give you the genuine assurance that you have no cancer. He is the only one who can help if you do have it. Remember that many cancers are curable if detected early and treated by a reputable physician. Give your doctor the chance to give *you* the chance of a lifetime.

AMERICAN CANCER SOCIETY

This space contributed by The NEW CHRISTIAN ADVOCATE

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